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Leadership of Teen-Age Groups

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LEADERSHIP OF TEEN-AGE GROUPS

by
Dorothy M. Roberts

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FOREWORD

FORTUNATELY for our American families and the communities in which we live the old adage "children should be seen and not heard" no longer has any reality. We are coming to see more clearly that if our children are to become mature, socially responsible, effectively democratic adults we must start early to open the ways for them to act more maturely now, to assume responsibility, to be effectively democratic members of their own groups.

This insight presents a special opportunity and challenge to those of us who are related to adolescents either as parents, as club and group leaders, as teachers, or as counselors. The author of this extremely useful guidebook on the leadership of teen-age groups has seen this opportunity and throughout her experience has responded to this challenge.

Mrs. Roberts has stated her text and point of view in the very first sentence of the book, "Teen-agers are persons, not problems." Throughout the book the young people whom she has known are frequently heard as well as seen. We adults who work with older adolescents would be much more helpful to them if we would listen with real

understanding, with sincere affection and acceptance, and with unfaltering trust to what they are trying to say in their effort to establish themselves as individuals in our adult-dominated society. Adult leaders of teen-age groups frequently are in a better position to provide this kind of atmosphere for sharing than are parents who are so naturally attached emotionally to their children.

Psychotherapists and counselors are discovering that individuals and groups have within themselves more resources and insights for solving their problems than has heretofore been recognized. The task then of the counselor and the group leader is to provide the kind of permissive, understanding, and accepting atmosphere in which the individual or group can examine those insights and develop these resources.

The author's Chapter 14 on Leadership Qualifications illustrates this principle. Instead of drawing up a traditional list of qualifications found in most books of this sort, Mrs. Roberts reports the stimulating results of discussions with over two hundred teen-agers on the question: "What do you think a club leader should be like?" The replies call for leaders that are experienced but who share those experiences when they are asked for, who listen to the ideas of young people with sincerity and trust, who do not force their ideas but let them stand for what they are worth, who are genuinely friendly and understanding.

Throughout the book reference is made to the problem of maintaining a balance between "adult authority and youthful freedom." Actually, the problem that parents and adult leaders of teen-agers have is not so much the maintaining of the balance during this turbulent period of adolescence as it is the willingness to shift slowly but surely the authority they have as adults over to their young people so that the responsibility for their individual be-

havior and their group life rests increasingly on them. It is only then that true individual responsibility and self-discipline so essential to the maintenance of democratic life is achieved.

Mrs. Roberts recognizes this when she points out that "the 'germ' of any program, whether subject matter, social or physical activity, or service project, must originate within the group."

This principle is also recognized in the author's reference to the importance of making clear to teen-agers the limits within which they are free to operate and to make decisions. Too often we adults unwittingly help to create in young people a cynical attitude about democracy when we give them the impression that they have the freedom to make decisions when that freedom does not actually exist. The leader who truly desires to see the young people grow with whom he works will help them discover the ways by which these limits can be widened so that they together can enjoy the freedom that comes with social responsibility.

Mrs. Roberts has made an important contribution to the training of parents, club and group leaders, public school and church school teachers, in sharing the results of her own experiences, insight, and education that have come to her as a parent, a teacher, a leader, and a supervisor of teen-age young people. Because of its psychological soundness and its practicality it will add greatly to the understanding and resourcefulness of each of its readers.

New York,
1950

George B. Corwin
Secretary for Youth Program
National Council of Y.M.C.A.'s

PREFACE

TEEN-AGERS are *people,* not *problems.* They *have* problems during the process of growing up. Often they cannot solve these problems alone. They need help and will accept it from understanding adults.

Adults are not always able to help teen-agers. Some grown-up persons cannot help because they themselves have not grown up enough. Others will not try to help. Many are trying to help and have the ability to do it. Many more *would* try if they only knew how.

This book has a twofold purpose: to show that teen-agers are people, like ourselves, only younger and more inexperienced; and to share with other adults, who would like to help, the ideas for organization, leadership, and program planning that have proved acceptable to and effective with teen-age groups.

New York, 1950 DOROTHY M. ROBERTS

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PART ONE

The World of the Teen-Ager

pain of youth or who tries to eliminate these manifestations of growth does a disservice to the younger ones. The understanding adult can do much to help the young person recognize and eliminate his own confusion and ease his own pain.

The child psychologists have written much about these boys and girls, presenting a correct analysis of the problems inherent in growth. Popularization of psychology has created a tendency to view these young people as "problems" rather than as persons. One young boy intuitively felt and impulsively said in a conversation about an older person's attitude toward him, "I'm not a problem. I'm a boy!"

An alarming and probably an increasing number of high-school-age boys and girls try to meet their difficulties in undesirable and even harmful ways. When these young people use socially unacceptable means, the blame must rest squarely on the shoulders of the adults who control the communities where they live. To dwell too much on the problems created by the delinquent minority tends to rob the healthy majority of adequate understanding. To do so overemphasizes the delinquent potentialities of all young people and shuts the community mind to simple things that can and ought to be done to keep them healthy in spirit, mind, and body.

The teen-ager is not a child. Neither is he an adult in years or maturity even though generally he may feel as one fourteen-year-old did when she said to her father, "You don't need to tell me those things, Dad. I know everything."

An habitual attitude of superiority or authority on the part of parent, teacher, or club leader creates a stone wall of silence and resentment within these boys and girls. This wall is not penetrated, though the young person's behavior may indicate submission or even obedience. Resistance to direction can be broken down only when the older person

has a genuine desire to share experience. A young daughter came upstairs one night, later than the time set for her return, obviously without her shoes on. The next morning her mother said, "I heard you come in last night. Many a time I came upstairs with my shoes in my hand." The daughter stood and stared for a moment, then threw her arms around her mother. "Gee, Mum, did you do that too —you *are* human, aren't you?" This opened the way to a much needed solution to the date question.

To adults teen-agers often do present real problems. But to define any problem accurately is to half solve it. Difficulties with the high-school-age boys and girls center in the methods used by adults to establish a balance between telling and guidance—authority and freedom—and the degree to which this balance is accepted by the young person. Satisfaction with this balance on the part of young people is in direct proportion to the adult understanding of methods that are acceptable to the boys and girls in order to establish it.

Adults have a responsibility toward younger people. They influence them whether they intend to do so or not. To discover and then to practice methods of leadership known to be acceptable to high-school-age boys and girls is to fulfill this responsibility. To help them to discover and understand the finest of the world's standards and then try them out in their own private world is to make adult influence constructive.

This is the point of view from which this book is written. Every suggestion is made with the hope that better adult understanding may be achieved and more real help offered to the younger ones.

CHAPTER TWO

AS HE APPEARS

Each year places a new mask upon thy face,
This one, happy; that one, indifferent; another sad;
The next one, perhaps grinning and ridiculous.
Each year puts a new mask upon thy face, and it goes away.

But thine unaffected *I,* whose physiognomy only the gods know, knows that *it* is not the mask; that it neither smiles, nor weeps, nor makes grimaces.

Thine *I,* on seeing itself in the mirror, through the windows, . . . of the eyes, says to itself, "Behold the new veil which life has put upon me" . . . and goes on thinking about something else.

May this teach thee to seek in men the interior physiognomy, the hidden physiognomy.[2]

—*Amado Nervo*

THE HIGH-SCHOOL boy or girl is very busy trying to find his way around in a world controlled by adults. The paths he takes are often crooked, his methods often crude, his self-protective instinct always strong. Most teen-agers possess and show in varying degrees at least four major surface characteristics. Adults label these rebelliousness, superficiality, lack of responsibility, and secretiveness.

[2] From "Masks," *ibid.,* p. 37.

"YOUTH IS REBELLIOUS"

When a boy or girl matures physically, a desire to be independent and free from all adult restraints is a psychological accompaniment. He usually feels more capable of making his own decisions than older people feel he is. A young person feels cheated if denied the right to have and to express an opinion about a pending decision. The inactive type of personality tends to react with sullen silence, the active type with a barrage of words. In one case the adult concludes that the boy or girl is reticent or really sullen; in the other, he is judged impudent. "You can't tell him anything." After experiences of this kind have accumulated, the parents may feel that the young person does not love or respect them, or no longer appreciates his home. The club leader or teacher too often concludes he is uncooperative.

In the majority of cases this is far from the truth. The healthy teen-ager usually feels as one girl did when she said during a discussion of family relationships, "I love my mother and realize she knows best. I'm willing to follow her advice but I'd like a chance to say what I think. She doesn't think I'm worth listening to." Some members of a club group expressed essentially the same feeling in a conversation about a club director. "We want and need his suggestions but we don't like being told how we must work them out."

There is a wide gap between what young people like and do together and what adults like and do together. Younger people are often as critical of the behavior of older people as their elders are of the things the younger ones do. One family had had an evening party. The following day the mother was pulled up short by overhearing her daughter say to a friend, "Dad made a fool of himself last night and

Mother tried to be the life of the party, and didn't succeed."

The teen-ager's own group, organized or unorganized, is his sphere of activity and an outlet for his real thoughts. He is a strict conformist within it. He will not forsake his group customs if he can help it.

It is the impossibility of completely closing the gap between the two age groups, together with the teen-agers' fear of being shut out from their own groups, that compels them to conform to their own kind of society. This adherence to their own ways makes them appear to resent and resist adult ways.

Most of the time adults see these younger ones through adult eyes in an adult environment. They less often see the boys and girls in their own environment where they usually are at ease and free from fear of criticism that they cannot understand or take. So-called rebelliousness is most apparent in the midst of an adult social or family situation that the young person does not know how to accept gracefully. Neither can he reach a compromise in which all feel satisfied. A temporary feeling of inadequacy is a more accurate term for this reaction than out-and-out rebelliousness.

"THEY HAVEN'T A SERIOUS THOUGHT IN THEIR HEADS"

Even the most sympathetic and understanding adult sometimes wonders if this is not very close to the truth. Hours are consumed trying new hair-do's, or on the telephone when most of the conversation sounds like double-talk. The combination of radio dance music and effort to study seems inconsistent. Hours slip away over a coke or a sundae, nothing being accomplished as far as an adult can see. A dance or a party, for a boy or girl, often requires more preparation than a school examination.

Harry Haenigsen, in his syndicated strip, "Penny," points

up the manifestations of this side of youth. Yet Penny, like many real young people, has a way of barbing things with an intuitive glimpse of truth. One day she was listening to a radio program, which was interrupted by a news flash. She looked up at her father and said, "News being what it is today, why don't they interrupt a newscast by saying, 'We interrupt now to bring you a happy tune by Bing Crosby.' "

Penny offers a day-to-day adult education course for anyone wanting to learn what teen-age boys and girls are really like in their lighter moments. Likes and dislikes in clothes, people's actions, boy friends and girl friends, the jargon, the wheedling methods used on friends, parents, and teachers, the logic at their command in getting around a parent or a situation—all these are there for anyone to see, for Penny is very true to life. The facial expressions of her adult circle, teachers included, reveal the true-to-form reactions of loving appreciation, surprise, amusement, confusion, or despair when dealing with members of this age group.

This apparent superficiality, with its accompanying activity, is a safeguard for the young person and indicates to the adult a state of mental health and good adjustment to the teen-agers' real world, no matter how much one might wish for some indication of serious purposes.

The serious thoughts are there, merely overlaid a great deal of the time by outer manifestations that make the adult wonder. The ones who never, or rarely, show this lighter side are very apt to be those who have not been able to resist being molded by adults. Others have been influenced toward adult ideas and standards before they were ready or able to be intelligently critical of them. With one kind of temperament these go "hay-wire" when out with the crowd. With a different make-up they go with the crowd but are not of it.

There are exceptions. Some have talents or abilities along one line or another that approach genius. These unusual ones, by the power of that which is in them, must follow the path of their natural bent. They sometimes find it difficult to be like the rest. They often want to be but say they don't. Some have self-protective instincts that are stronger than well-intentioned pressures from adults. Some are not subjected to adult restraints of any kind. Those in the last two categories often carry the lighter side to unhealthy extremes. They too often are ripe for the influence of the delinquent or near delinquent minority. The majority in these relatively small untypical groups are headed for more severe adjustments, during adolescence or later, than life should demand of them.

"THEY HAVE NO SENSE OF RESPONSIBILITY"

The teen-ager is a bundle of contrasts. He sleeps until noon if he gets a chance. He reluctantly helps around the house. He puts off doing homework. He forgets about or "doesn't have time" to do things that seem important to adults. He stays with his crowd as long as he can without creating too much of a fuss at home, even when he knows something is required of him before supper. His school marks are often below what teachers and parents feel they can expect from him. "He does not work hard enough." These things and many others lead those of his adult world to conclude that his real characteristics are lethargic, blasé, lazy, and irresponsible either at home, in school, or both.

Yet nothing is too much for him to do for or with his own group. He will take initiative, be responsible for himself, and often for his weaker friends. He can show real resourcefulness if his group is bent on accomplishing something, regardless of the worth of the project.

Any adult who has been with large numbers of these teen-agers is amazed, worn-out, amused, or challenged by their almost reckless activity and enthusiasm. They find unbelievable ways to "let off steam," both constructively and destructively. Their everlasting cry is, "What shall we do?" and not what the older generation would prefer it to be, "What shall we think?" They act first and think afterwards in most cases.

The mature person's wisdom and experience make him know it is better to think and plan first and then act. With the best intentions, he often tries to get the young person to reverse his natural procedure. Because the teen-ager has not grown up enough to be able to do it, he appears to have no sense of responsibility. In quiet moments he knows he ought to take more responsibility at home, that he ought to work harder at school.

Sometimes his seeming lack of responsibility at home is due to denying him initiative in doing things around the house. A girl wants to make a cake. Mother thinks more eggs will be wasted than the cake is worth. A girl or boy, more often than not, is expected to do the most uninteresting jobs. Sometimes too little responsibility is shown in school because boys and girls often do not know how to study for maximum results in the least possible time. Time is important to them for their own affairs. Sometimes it is simply the instinctive need for self-direction that makes a teen-ager stubbornly withstand adult methods used to make him do what he knows he should. Healthy boys and girls want to do most everything in their own way. Threats of dire consequences if they do not heed their elders, pleas to do it "for their own good," mean little or nothing to them. Adult estimates of time and ways differ from those of the young people with whom they deal. Too often a judgment with no opportunity for a comeback is handed down. This

does not foster youthful responsibility. It is apt to foster rebellion and misunderstanding.

"YOU NEVER KNOW WHAT THEY THINK"

Younger people have some justification for their instinctive suspicion that older people are trying to make them do what they want them to do. They have enough sense to realize that probably the adult is right, but they want to satisfy themselves that their way is just as good or better. Because so many adults push and pull rather than lead, the average young person is frankly skeptical about the sincerity of the adult and his attitude toward him. He goes to great pains to protect his real feelings, either by covering them up or by saying the opposite of what he really feels or thinks. Often he apparently agrees with the adult. Even the freest and best adjusted among the young people show this characteristic sometimes. The less he shows it, the more assurance the adult can have that the boy or girl feels safe in believing that the older person is on the "up and up, give and take basis" with him.

If anyone doubts this, observe the ladylike or gentlemanly manners of a "well brought up" girl or boy, the guarded noncommittal language, the respectful (or disrespectful) silence of a great many young persons in the presence of their elders. Then listen to them talk among themselves on buses, on street corners, at the telephone, or wherever there is a group of them together. Much of their conversation deals with teachers or parents. "He is awfully strict but fair." "She makes you work but you learn a lot." "I never know where I'm at. I get scolded one time and not another for doing the same thing. It depends on the mood my mother is in. One o'clock is okay for me to get in if my mother has a bridge party and eleven o'clock is too late if my parents

have gone to bed." "If my father would only be reasonable." "She doesn't trust me." And so on and on.

A mother of a fourteen-year-old overheard a conversation. The daughter's friend was evidently trying to persuade her to tease her mother to let her do something she knew she could not do. Her final answer was, "Perhaps that will work with your mother but it won't work with mine; if she says no, she means no." The arguments over differences of opinion that occurred in that household would certainly never have led the mother to suspect that her daughter had reached that conclusion at any time or in any situation. Six years later that same daughter said, "Mother, if I ever have children, I'm going to bring them up exactly as you have me."

This was reward beyond price, the result of an honest effort during the teen-age years to find out what was really on the girl's mind and to encourage her to express it, forgiving the crudeness and trying to understand the intentions.

Unless this effort is made it is quite true that adults never can know what they think. Adults often forget their own youth. Many have little or no opportunity to observe these youngsters in action within their own groups. Therefore it is very easy to fail to see beneath surface attitudes and actions. To fail to do so is to fail to understand what the young person wishes to accomplish by them.

CHAPTER THREE

AS HE IS

Well thou knowest we are all hungry:
Hungry for bread, hungry for love,
Hungry for knowledge, hungry for peace.

This is a world of starving people.
The hunger for bread, melodramatic, deceiving,
Ostentatious, is that which disturbs us most,
But it is not the one which is most worthy
of disturbing us.

Learn to recognize the hunger of the one who
talks to thee . . . . in the knowledge that,
aside from the hunger for bread they all
conceal themselves. The more immense,
the more hidden. . . .[3]

—*Amado Nervo*

ONCE COMPLETE confidence is established between a parent and teen-ager in his home, between a teacher and the individual or class, or between the club leader and his group, the complaint that "you never know what they think" is no longer valid.

The young person has so much on his mind, so many questions clamoring for satisfactory answers, that the trusted adult is often at his wit's end. He finds himself wishing for more energy and wisdom to meet the boy or girl half way and to justify the confidence placed in him.

[3] From "We Are All Hungry," *ibid.*, p. 33.

Whether or not the flood of questions is released and then directed into constructive channels depends upon effective leadership. Every adult–teen-age relationship holds within it the possibility of some degree of leadership on the part of the older person. Let's take a look now at the kind of things the high-school-age boys and girls have on their minds.

PERSONAL RELATIONSHIPS

They want to know: How to get a girl friend or a boy friend or make friends in general; why they can't seem to make their school marks please their parents or their teachers; how to look their best; how to cope with facial blemishes; how to get enough money to take a girl out; what to do about dating or going steady; whether they have to kiss to hold a girl friend or a boy friend; whether twelve o'clock is a reasonable deadline for them when two or three o'clock is not unreasonable for their friends; whether their personality is pleasing, if not, what can they do about it. They do not always understand parental attitudes, although they want to understand. Reasons for family problems and tensions are not always shared with them. They sense any undercurrent of family friction or worry. If the cause is not obvious, they are troubled. They want to know how they can find the cause and what they can do about it.

FURTHER EDUCATION VERSUS WORK

A great many city boys and girls have part-time jobs. This group wonder what college has to offer compared to the quicker financial independence through work. Those who want to go to college wonder if they ought to put their parents to this expense. They want to know about available

scholarships or work opportunities at college. They want to know what college to choose, what the expenses are, the kind of clothes they need. For those who go to college, the question of lifework is not usually urgent at high-school graduation time.

For many, college is out of the question because of intellectual limitations, family attitudes toward its desirability —especially for girls, unsolvable financial situations. College quota systems create a real problem for many capable boys and girls who are Jewish, Negro, or of foreign extraction. For these young people the question of vocation arises forcefully even before high-school graduation. They want to find out what they can do, whether their abilities equal what they would like to do, what preparation is needed for different types of work. They want to know how to avoid a choice of work unsuited to them, the pay and relative satisfactions to be gained in different possible jobs.

SEX AND PREPARATION FOR MARRIAGE

Most teen-agers know much more about the physical facts of sex than their parents did at their age. Because they do know more, they are conscious of needing to know what to do with sex—what place it has in the larger scheme of life. They are interested in knowing their moral obligations and the spiritual implications of this newly recognized force. They wonder about making a successful home, what information they need, what understanding is necessary and what social adjustments are needed to make a go of marriage.

RELIGION AND A WORKABLE PHILOSOPHY OF LIFE

Teen-agers begin to be aware of the conflict between the easy-going school relationships among boys and girls of

different creed, color, or nationality background and the prejudices existing with regard to such differences in their homes, communities, religious institutions, and among the nations of the world. In proportion to their degree of awareness of adult prejudices and inconsistencies, they begin to question the ethical and religious implications of what they have been taught and have experienced.

It is a commonplace to hear church-going adults say, "Young people nowadays are not interested in religion." It is true that the average teen-ager is not much interested in institutional religion but he is intensely interested in achieving a personal religion. In a bus one day a boy was overheard to say to his friend, "How can you believe in God? Science has all the answers." In a group discussion on prayer a girl said, "Most prayers are stupid; how can we pray so that it means something to us?"

A group of thirty boys and girls planned a series of three meetings on "Personal Religion." They invited a Protestant minister, a Catholic priest, and a Jewish rabbi to one meeting each, asking them to tell the group about the meaning of religion for them. Each meeting extended an hour beyond the regular time and the barrage of questions belied any existing impression that they were not interested in religion.

A seventeen-year-old was serving refreshments to a group of friends amidst much conversation. Suddenly a call came up the stairs, "Mother, do you believe in life after death?" When the answer was "Yes," she said, "Well, you'd better come down quick and tell us about it." There followed a free discussion which lasted nearly two hours. This mother was exceedingly thankful that she had thought through her beliefs so carefully that all theological language could be thrown aside and her views presented in words her young

friends could understand and question without hesitation or fear.

Their interest involving religion generally takes the form of such questions as these: What can religion mean to me? Was Jesus a real person or a myth? Has science the last word or is there something more? Is Christianity the only true religion? What are other religions like? Is God the result of wishful thinking, created by people because they need something like that, or is he real? Can prayer help me and, if so, how? Their questions rarely turn on the intellectual problems of theological dogmas and creeds, but involve realities that they feel but cannot understand because they are not sure their feelings can be trusted.

COMMUNITY AND WORLD RESPONSIBILITY

Their final question is, "What can we do to help the community and the world?" When an individual raises this question, he is well on the road to maturity regardless of his age. The problem is to help them to find enough challenging things to do.

All queries end in the same way: "What can we do about it?" Some become discouraged, shrug their shoulders, and accept the status quo. Some openly rebel against home, school, and religious institutions, taking matters into their own hands and going their own way, often to their destruction. Many seek and some find understanding adults ready and willing to help in ways acceptable to the confused young person who does not know why he should be confused and who, more often than not, does not even realize he is confused.

CHAPTER FOUR

WHERE HE LIVES: HIS GROUP

> Some persons are thrown off their balance when in society; others are thrown on to balance; the excitement of company and the observation of other characters correct their biases.[4]—*Emerson*

TEEN-AGERS are powerless to alter adult society. They are a minority group within it. Like all minorities they huddle together for security and protection. They desire to have their ideas given a hearing. They want to make their potential influence felt.

The need to "belong" is never so strong as during the high-school years. Their own group is their real world. This is true whether the group is a circle of friends or a club organized for a serious or social purpose. Here they can find sure sympathy, honest evaluation of themselves, and satisfying understanding. Within it they can be leaders or followers with reasonable assurance of acceptance in either role.

They are beyond childhood. They think themselves quite grown-up. Therefore they have little in common with children. They are not accepted by adults because

[4] *Heart of Emerson's Journals,* edited by Bliss Perry (Boston: Houghton Mifflin Co., 1926) p. 251.

most adults still look upon them as children. They are caught between one age group and the other. The only place where they can be accepted, as they are, is within their own age group. When they are accepted, their very "belonging" gives them a large measure of necessary security and self-confidence. When they are not accepted in any group, they suffer heartaches that leave scars. These are sometimes hard to erase.

Some boys and girls are lonely even when members of a group. They feel they do not really belong. These often include the "only child" who has outwardly grown up too soon. Sometimes they come from families in which more severe restrictions are placed upon them than is the case with their companions. Sometimes there is too wide a financial gap between them and their friends. Sometimes a boy or girl has an unusual aptitude for music or art in some form. Overabsorption in his talent makes him a stranger to his age group. There are some who forever seem to be outside all groups. Personal adjustment factors, finances, and many other causes make this so. By and large it is the nontypical teen-ager who is a lone wolf. These need special help, sometimes the specialized help of a counselor or psychiatrist.

Average, healthy, teen-agers travel in groups. They are conformists within their separate circles and within their age group as a whole. In most cases the exceptions have become such after stormy family sessions that finally broke their instinctive resistance. It is only necessary to spend fifteen minutes around any high school to observe how like peas in a pod they are, at least on the surface! They have a jargon all their own that changes almost weekly. Adults do not speak their language, neither do children, but they understand each other. Through this private

language they know their real thoughts are protected, and this binds them together all the more tightly.

They have troubles with personal relationships; they wonder what to do after high school; they worry about school work; they get in and out of trouble in school and at home. Within their own age group they can usually find someone whose thrills or troubles are identical with their own.

In many organized groups there are boys and girls with outstanding capacities for music, art, or drama, or for athletic, intellectual, or moral leadership. These exceptional talents are recognized, appreciated, and praised by the group and other young people, provided the boy or girl is "regular" in other respects. The group is the testing ground, and the experimental station for such boys and girls.

Teen-agers want fun most of all. They will find it wherever they can. There is no fun alone, so the high-school boy or girl is receptive to the idea of clubs. It is the next natural step above the grade school "gang." Like the gang it can be constructive, destructive, or neutral in effect upon the social and spiritual development of the individuals composing it. The caliber of the group depends much upon the family background and neighborhood environment if it is a natural circle of friends. If it is an organized club group, the tone is set by the kind of leadership and the kind of program followed.

CHAPTER FIVE

SUMMARY

> Be an opener of doors for such as come after thee and do not try to make the universe a blind alley.[5]
>
> —*Emerson*

THE TEEN-AGER'S mind, behind his superficial and often reticent "front," is a perpetual question mark. His energy seeks an outlet. His feelings are often confused, not understood by himself. He is periodically in more or less severe conflict with the adults around him and is almost inescapably bound to the customs of his particular group.

He is intensely interested in life in all its aspects, from fun to personal religion, but not in all phases at the same time. The dominant questions of this age group fall into this rather definite order: (1) those involving himself as a person in relationship to friends and family; (2) the question of further education versus work after high school; (3) those having to do with the place of sex in life, eventual marriage, and preparation for it; (4) those having to do with a workable philosophy of life, and with religion; (5) questions about community and world responsibility.

As they move along (not all individuals at the same rate) when satisfactory answers are found to one set of questions, the next set begins to appear. For some teen-agers, parts of all these questions arise almost simultane-

[5] Bliss Perry, ed., *op. cit.*, p. 208.

ously. The young person himself does not pigeonhole or analyze the things on his mind, but it is important for an adult to recognize that these general classes of questions become compelling in about the relative order named. There is no way of knowing when a discussion may arise involving some aspect of them. For example, in a very casual conversation with a group of boys and girls, a sudden discussion developed on some point of interest to them. The adult expressed a point of view. A boy's face lighted up. "Gee, that answers a question I must have had for a long time and never knew it until you gave me the answer just now."

As adults we too often insist that the last two sets of questions be answered first, but young minds do not function that way. With all their being they resist having old heads thrust on young shoulders. "First things first" is the teen-agers' unconscious principle as much as it is the conscious one for thoughtful adults. Trouble comes when youth and age do not see the same things at the same time as worthy of first consideration.

The young person does not realize how trivial his troubles seem to many grownups burdened with their own. Adults do not always realize that even troubles are relative. Neither does the young person realize how many older folks are fearful and confused. Not enough adults realize that many of the younger people are ready to face what needs to be faced more courageously than the adults themselves are often able to do; that they are eager to translate their feelings and ideas into concrete and effective action; that they are ready to accept suggestions; that they prefer to work out the method for themselves.

More than anything else, the young person wants to be a fine person, acceptable to his friends and family. He must have confidence in himself. He needs respect for

himself. He requires and must achieve an equal confidence in and from his friends and family if he is to progress toward satisfactory adulthood. He must blend the experience of his teen-age world and his conception of a good adult world into the life of a happy, mature, and useful citizen.

In the final analysis no adult can escape some measure of responsibility for this so-called youth problem. Adults, whether leaders of youth groups or not, do exert influence and create impressions.

Traveling on a New York Fifth Avenue coach a middle-aged woman dropped her coin in the conductor's fare box. As she did so she looked up and smiled. To her surprise, the youthful conductor said, "Thank you for your smile, Madam. You'd be surprised how many women your age look as though life had soured on them."

The solution lies with those adults who are able and willing to give time and effort to help. Ways can be learned to make their understanding felt. Known methods of offering help have proved to be acceptable and valuable to teen-agers. Adults who remember and try to understand their own past can help these boys and girls at a time when help is needed, guidance necessary, some authority essential, and love in its best meaning imperative.

There is no greater satisfaction for an adult who is willing to learn how to be friendly and of service to these younger people than to know he has helped some of them toward full and satisfying maturity. The balance of this book is about ways in which this help may be given. It will suggest methods by which such help may be both acceptable and effective.

PART TWO

Helping Teen-Agers Organize Their Groups

CHAPTER SIX

WHAT ONE MAN DID

One section of a large city had a high delinquency rating. Extra police had to be assigned to the area. A social service agency, disturbed about the situation, turned one man loose to see what he could do. For days and weeks he casually wandered around the streets to get "the lay of the land." The section was definitely a low-income area, with a mixed population of Negro and unassimilated people of many foreign backgrounds. He watched the crap games, and little by little got acquainted with individual boys. Those picked for acquaintanceship were obviously leaders, even though their leadership was destructive.

At first he met with skepticism. A boy would say, "What are ya—a special cop or sumthin?" Gradually he made friends with enough boys to dare suggest the idea of organizing a club for themselves. The idea took hold and he and the leaders began to look around. The boys knew of an abandoned workman's construction building on an empty lot. They had used the building as a cache and for secret night meetings, although they did not tell him so at first. He already knew it through the police and had learned that the building was to be torn down. He also found out from the owners that he could use the building

if it would help to break up "those hoodlum gangs." Once he captured the confidence of the leaders and they felt convinced he was on the "up and up," the members of the various gangs were lined up by the gangs' leaders. The youthful "grapevine" is a very effective teen-age force. It can make or break an adult attempt at leadership, depending on the wisdom and understanding of the leader.

The boys fell to work cleaning the place up and repairing it. Manufacturers in the neighborhood became interested because they found fewer factory windows broken and less looting while the boys were busy. They contributed lumber and paint. A concrete company loaned a mixer, supplied the material. A builder supervised the boys in putting a concrete foundation under the building. All this took months of work, as they had to go to school most of the day. When they had finished, it still was not much of a clubhouse but they had, at last, a place of their own, created largely by the work of their own hands.

While the work was going on, there was talk about what they'd like to do when their clubhouse was finished. The program started where the boys wanted it to start, with baseball. Through meetings held in the clubhouse, officers were elected, a constitution drawn up, a name chosen, and dues of five or ten cents a week were voted. Little by little discussions came to be a part of the program, hobby interests were developed, much needed health and sex information given, small dances were held, and the club flourished.

Because one man was sure something could be done, because he liked teen-agers, and because he had confidence that bad leadership could be turned to good leadership, an area troublesome to the police and a headache to the manufacturers was transformed at least to the point where the extra police could be withdrawn. The delinquency rate dropped more than 70 per cent.

CHAPTER SEVEN

WHAT ONE MAN HAS NOT DONE

DELINQUENCY has a glamor and an appeal to do something about it, because the results are so obvious. It is not so obvious that teen-agers in a normal, healthy, respectable community need just the kinds of things these delinquent boys needed. Too often, therefore, nothing is done about them.

Here is a comfortable little town of a few thousand people. It has lots of empty space in its unpopulated outskirts. There is a fine high school, modern, beautiful, and well equipped. There are several churches. There is a normal school—public-tax supported—with fine buildings, a good gymnasium, a swimming pool, and an auditorium with a stage for dramatics. The normal school students are fine young men and women. The population in general is made up of middle-income families, with some low-income groups from the nearby factories. Social distinctions among groups are rather tightly drawn.

WHAT ABOUT THE TEEN-AGERS?

They go to school. The boys play football. The girls root for them. They have student government in the school, clubs related to their studies, hobby clubs connected with their study courses, and several dances a year. These activities sum up their school life. Because of the social distinctions in the community, not all boys and girls in the high school benefit from the extracurricular activities.

Some of them—but by no means all—go to church or Sunday School or belong to young people's church groups, the membership of which is not restricted to teen-agers. These activities take care of part of Sunday and an occasional week night.

WHAT DO THEY DO WITH THE REST OF THEIR TIME?

The town has one movie house which is clean, attractive, and changes pictures once a week. Several clean lunch and soda places accommodate a maximum of twenty-five at a time. One of these has booths with nickel-in-the-slot popular record machines. The seats are filled by groups of students from the normal school at most times when teen-agers would like to use them.

There are several spots where teen-agers can, if they know the ropes, get light beer. One of these they call "the library," to allay parents' fears and to make them think their boys and girls have turned studious. The spot makes a hangout for them where they can talk, but there is no space for dancing.

Many parents have cars that they loan to the boys or girls who have junior licenses. They cannot legally use

them after dark, but they do. Others club together, fix up an old jalopy, gather a gang together, and go riding.

Are these activities constructive or simply time consuming? This question forces itself upon an interested observer. Is there anything here designed to give the teen-agers help in answering their questions? Is there anything to put their potential creative energies to work? These questions logically follow.

Some people in this community feel that teen-agers should have opportunity to use their time more constructively. No one so far has taken the initiative to find out what can be done. There are men's service clubs that could do something. Some special organization in one of the churches could do something. The teen-agers themselves could do something if an understanding adult gave them ideas and backing. If a serious delinquency problem arises in the community, people will probably pay attention to that.

Any person could make a beginning. In a city less than an hour away there are a Y.M.C.A., a Y.W.C.A., a community center, as well as smaller youth serving agencies. Help in finding out how to get started could be obtained from any one or all of these agencies.

In this particular community the stage is beautifully set and ready for a fine teen-age activity program. Even potential club advisers are available from among the students training to be high-school teachers. What better experience could they have than testing theory in an actual teen-age group? All that is lacking is adult enthusiasm, interest, and leadership. Not all communities have such an ideal setting, ready and waiting to be put to use. Many have, yet little or nothing is done—in most of them.

One person with initiative and conviction can do

much to make the people of any community aware of the advantages of a good teen-age organization. The aroused community imagination coupled with the courage and patience of a few adults can provide the opportunity for a constructive teen-age club group life.

CHAPTER EIGHT

EXISTING TYPES OF GROUPS

FOR ADULTS wishing to help young people in clubs, the first step is to look critically at existing types of groups. The next is to try to find among them some standards for good organization. A reliable yardstick by which to measure the value of existing kinds of groups is found in the answers to these two questions:

Does the group life provide opportunity for adequate discussion of all questions and make provision for constructive and satisfying mental, social, and physical activity?

Does a good balance exist between adult authority and youthful freedom?

HIGH-SCHOOL SECRET SOCIETIES

The idea for these societies is gained from older groups. They are sometimes unofficially encouraged by college sorority and fraternity members, often members of a teen-ager's family. These organizations are entirely youth controlled. They meet the teen-age need "to belong," "to be

chosen"—for those who *are* chosen. But they are dangerous and vicious.

Young people do not realize that their "hell-night" stunts are sometimes physically dangerous. Meetings are usually held in the homes of members. Parents often go out on dates of their own, leaving the youngsters with no supervision. The teen-agers much prefer it that way, but who is to blame if furniture is broken, the icebox unreasonably raided, father's wine-closet explored?

They are vicious because spiritually wounding to those who are turned down. The blackball system causes heartaches. It sometimes causes tragedy. The New York City Board of Education outlawed sororities and fraternities in the high schools some years ago after at least one student had committed suicide because of failure to be taken in. These societies nevertheless still exist under cover. School officials do not know how many still thrive, but the young people know and are careful to keep such knowledge away from school authorities. It is doubtful if they can ever be eliminated until parents recognize their undemocratic spirit and the actual danger they foster. They will exist even after the danger is recognized until the community, the schools, and the churches provide groups that are equally effective in satisfying the deep-seated need to belong.

They must be rated negative in answer to both of the test questions.

CELLAR CLUBS AND NEIGHBORHOOD GANGS

Such groups are inclined to be destructive. They exist in most large cities and in many small ones. They are found in many respectable communities. Membership in them sometimes satisfies a young person's hunger to be-

long. There are instances of such clubs and gangs being constructive influences. Too often, however, membership in them is a first step toward delinquency. Something almost always needs to be done about them, and something can be done. Leadership is present in these groups or they would not exist. Such leadership can, itself, be led. Destructive ideas and action can be transformed into constructive ideas and action. To accomplish this requires wise adult guidance offered with friendliness, understanding, and inexhaustible patience. Except in rare cases this is not a job for an amateur leader to tackle.

SPORTS-CENTERED RECREATION CENTERS

These are widely patronized by boys and girls who are sports minded. Adequately supervised, usually by trained athletic directors, they are both adult planned and adult controlled. Those who participate learn much through co-operative team play, but there is little or no opportunity to discuss the meaning of the co-operative effort or to extend its lessons to other fields of activity or interest. Such centers have a real value but fail by our two criteria.

CHURCH SCHOOL AND CHURCH YOUTH FELLOWSHIPS

The Church School. This program is completely planned and controlled by adults. It is a teaching situation with emphasis upon religious, moral, ethical, and theological ideas too often unrelated to actual teen-age life. Attendance is largely by compulsion from parents. The young person is supposed to be interested in and to learn what adults want him to know. In the short lesson period with the study course planned in advance there is little time to question religious ideas or to discuss other ques-

tions on the teen-age mind. Yet all of their questions need to be answered from a basically religious or spiritual point of view.

A Sunday School teacher confronted a parent with this comment: "You should be worried about that boy of yours." When the parent asked why, the answer was, "He asks more questions about God and the church than a twelve-year-old should."

This attitude toward questioning is inherent to some degree in any teaching situation, especially if values are involved in either questions or answers. Some denominations are making real improvements in teaching methods. A better balanced program is achieved by a three-hour session including a social period.

Notwithstanding some progress the church schools at present rate near negative answers to both test questions. Opportunity is limited for raising questions on other than religious subjects. Sometimes it is limited even on these. The lessons taught and the organization of classes are both adult planned and adult controlled.

Church Youth Fellowships. These come closer to giving affirmative answers to our two questions than do the church schools. The Sunday meetings are supplemented by social affairs on other days. Dramatics are often included in the over-all program. Wider opportunity is offered for discussion of other than religious subjects. Conferences in which there is superior adult leadership are arranged and a balanced program of fun, physical activity, and spiritual inspiration is planned.

Some churches have youth fellowships identical in organization throughout the denomination. The members gain a broader outlook through regional meetings where attendance is on a delegation basis. This provides a wider

experience than any single group could have. Members gain some experience in group self-government, both locally and regionally.

Benefit from these fellowships is reduced because of an overbalance of adult control in organization and program. The minister or director of religious education must always keep in mind and foster denominational beliefs. The attitudes of the adult congregation must sometimes be unduly considered. From the congregation comes the financial support of the whole church enterprise.

The purpose of the youth fellowships is frankly religious education, and legitimately so. The breadth or narrowness of the total program depends upon the leader's definition of "religious" and the concept of education.

These groups cannot be rated wholly negative or wholly positive on either count.

TEEN-AGE CANTEENS AND YOUTH CENTERS

Teen-Age Canteens. The popularity of the canteen type of organization is unquestioned. The manner in which teen-age commercial centers (an outgrowth of wartime service centers) have sprung up all over the country is testimony to the fact that young people do like a clean, inexpensive place in which to dance. These commercial centers are mainly for advertising purposes. Adult supervision is often inadequate. Even those that are sponsored and supervised by responsible adult groups cater to only one side of life, the fun side. They do meet that teen-age need.

The answers to both of the two questions are negative.

Youth Centers. Community sponsored youth centers are usually better supervised than the canteen type. Attractions other than dancing are often offered. In some centers

the young people have a good deal to say about the rules. The program in many centers has been expanded to include dramatics, hobby groups, sewing classes, service projects and forums. The best of them maintain a good balance between adult authority and youthful freedom. They can be chalked up as neither entirely negative nor entirely positive as tested by our two questions. This type of organization, if it continues to improve, holds out real possibilities of becoming positive on both criteria.

In answer to the question "Will Youth Centers Last?" Mark A. McCloskey in a federal report has this to say:

> It has been definitely shown that the youth center which broadens its program to something more than just dancing and refreshments gives surest signs of carrying on permanently. Many individual clubs, starting as mere hangouts, have expanded their interests to a wide range of activities. Their talent shows, art classes, craft shops, their orchestras and drama and forum groups are pointing toward a much broader concept. . . . Supplementing the influence of home, school, and church, these youth centers may make their greatest contribution as arenas for training in the rudiments of good citizenship and the expression of democracy. As centers are developed by and for the teens, the members may shape them and leave them as a legacy for their own juniors who will take over, in this way developing the spirit of service and good stewardship.[6]

Mention should be made of the community centers that the Jewish people have established in many places for their own young people. For the most part these centers yield an affirmative answer to both questions.

[6] Mark A. McCloskey, *Youth Centers*—a report to the Hon. Paul V. McNutt, Administrator, Federal Security Agency, June 30, 1945, pp. 30-31.

HI-Y AND TRI-HI-Y, SPONSORED BY THE Y.M.C.A.; Y-TEENS, SPONSORED BY THE Y.W.C.A.; 4 H, SPONSORED BY THE U.S. DEPARTMENT OF AGRICULTURE

These organizations seem to have struck the necessary balance between telling and guidance, authority and freedom. The groups sponsored by the Y.M.C.A. and Y.W.C.A. are local, national, and international in organization.[7] They are limited in membership to high-school-age boys and girls. They are popular in cities and small towns, although not limited by the type of community. Many groups are organized on a county basis, each unit with an adviser. A county supervisor helps all groups. They have a stated Christian purpose. Theoretically, membership is not limited by color, race, or creed. Some communities, where tolerance is not yet the accepted practice, make it difficult to put theory into practice.

The 4H clubs have as their purpose the improvement of life on the farm through programs designed to encourage more attractive homes, better cooking, simpler and more efficient household management, better knowledge of planting and soil conditions, better care for and breeding of farm animals, the enrichment of life through reading and discussions. Social activity is suggested that is satisfying and possible outside the artificialities of city entertainment. The members like all this and become resourceful in developing new ideas for themselves. The 4H clubs, sponsored by the U.S. Department of Agriculture and national in scope, include large numbers of teenagers but are not limited to them.

These organizations have a number of things in common. They have a *purpose* that is an acceptable ideal and a challenge to the membership. All are virile groups, adult

[7] Hi-Y clubs enroll high-school boys. Tri-Hi-Y and Y-Teen clubs enroll high-school girls.

guided, youth promoted, with new groups being asked for constantly. The maximum adult guidance is provided by means of group advisers or leaders who effectively challenge the natural basic interests and needs of youth, who have an adequate reservoir of suggestions and resource materials of all kinds for developing constructive programs from which the members may choose, who encourage and train in democratic group self-government, who build a sense of youthful solidarity and loyalty to a unit larger than the separate group, and who create a curiosity about other groups through a healthy competitive spirit. In the case of the Y.M.C.A. and Y.W.C.A. groups, intergroup activities are reported through news sheets and conferences; in the case of 4H, through news sheets and exhibits at community functions and county fairs.

Maximum self-direction for the group coupled with adult help and guidance is a basic principle common to these groups. This principle develops the group and the leadership potential of the individuals within the group.

Hi-Y, Tri-Hi-Y, Y-Teens, and 4H clubs have been steadily increasing their membership through the organization of new groups.

Within the limited purpose of helping rural youth, 4H scores 100 per cent in theory and high in practice on both questions. The other groups likewise yield a yes answer to both questions in theory and rate high in practice.

SUMMARY

From these considerations certain conclusions may be drawn:

Programs planned and controlled completely by adults, in groups with teen-age voluntary membership, are becom-

ing less and less acceptable to the young person.

Youth controlled groups, completely free from adult help or guidance, are acceptable to the young people, but such groups are either neutral or actually destructive in their effect upon teen-age growth.

Groups in which balance is maintained between adult authority and youthful freedom are growing in numbers. They are constructive in purpose and program and acceptable to the young people.

CHAPTER NINE

PRINCIPLES OF EFFECTIVE TEEN-AGE GROUP ORGANIZATION

A SET OF organizational principles for high-school-age youth groups may be derived from the combined experience of the existing types of groups:

A maximum of self-direction within the group should be encouraged.

There should be a stated purpose or one informally understood. This purpose *must* be acceptable to the membership. The young people should either formulate it for themselves or share equally with adults in its formulation. Whether stated or understood, the purpose should present a challenge to teen-agers' attitudes and behavior. It should be within their power to achieve. It should fire their imagination and increase their resourcefulness. It should allow for exposure to the best of the world's spiritual values.

Intelligent and wise adult guidance should be provided.

Adequate help must be available for adult leaders through maintenance of resources that provide constructive ideas and program helps of all kinds, and through frequent conferences with more experienced adult leaders.

It is an advantage to have the club group related through the sponsoring agency to other groups having the same essential purpose. If at all possible, the group or groups should be related in some vital way to the sponsoring agency itself.

Membership policies should be worked out by the young people with adult help and guidance. Precaution needs to be taken against the formation of cliques. The Y.M.C.A. has found out through long experience that one of the best precautions against cliques is to limit each group to not more than twenty-five or thirty members. Each group is free to choose its own members, and there is no limit to the number of clubs organized other than that set by lack of clubroom space or adult advisers. This policy recognizes the teen-age need to be chosen and to belong, and does much to assure the congeniality of the group. No blackballing or fraternity practices are tolerated. There is no feeling of exclusiveness, since all members know that any eight or ten boys or girls willing to accept the purpose may become a club.

In general the group functions better if third and fourth year high-school students are in one club and first and second year students in another. When all four years of high school are represented in a single group, the older ones tend to drop out. Young people so greatly appreciate the freedom to make up their own groups that no unbreakable or arbitrary rule should be made. When teen-agers

know their choice is free, they usually group themselves in the recommended way.

Provision should be made for a council of representatives from all club groups, regardless of school grade groupings. The purpose of this council is to consider measures for the common welfare and to create legislation for all groups. A further purpose is to provide a medium of experience in democratic, representative government. Community, county, state, and national legislative councils enlarge this experience. Such larger councils also encourage the members to keep the groups they represent from becoming ingrown and self-centered.

Adequate provision needs to be made for interclub meetings, forums, conferences, and social activities. The young people benefit when allowed to assume a major role in planning the programs and formulating the rules for these activities. In the case of large conferences involving more than a single daytime or evening session, adults *must* assume responsibility for financial arrangements, living quarters, speakers, and for some of the rules.

Careful consideration needs to be given to the choice of meeting places, leadership for the group, and reserves of program materials and aids suitable for helping the groups to understand and meet their own needs. These matters should be considered during the first organizational planning.

When the adult leaders are found, they should discuss all organizational principles. Agreement needs to be reached on what are to be the guiding principles and how they are to be carried out.

Sponsors of the groups and leaders should formulate rules that the young people must adhere to. Such rules should be few and simple but strictly enforced. Necessary rules would involve such things as fire or sanitary regulations, chaperonage for parties, hours and places for meetings. Other types of adult rules would be directly related to stated policies of the sponsoring organization. These rules constitute the backbone of the necessary adult authority.

The young people should know from the beginning exactly what the adult rules are, and wise leadership would call for a frank statement of the reasons for them. The young people should also know from the beginning that within the circumference of these necessary, reasonable, adult rules, they have complete freedom. This is what a balance between adult authority and youthful freedom means.

CHAPTER TEN

ORGANIZATION OF GROUPS THROUGH THE COMMUNITY

THE COMMUNITY has a responsibility to the young people who are in it but not yet of it. The teen-agers, in turn, must learn to take responsibility toward the community. The relationship between the teen-ager and the community is a "two-way passage" with adults assuming the leadership of the younger ones. The community may do nothing or it may see to it that there are enough organizations so that no teen-ager of any color, race, or creed is denied the value that comes from a well-organized club group with adult and youthful control in balance.

A community is not an entity in itself, with a will of its own and capable of making plans or decisions. In spite of this, people say, "Why doesn't the community or the government do something about this?" Groups of people in every community who feel that something could and should be done to provide teen-agers with the kind of organization that we've been talking about are the ones who can and ought to get the ball rolling. When it starts to roll, others will join in keeping it going. The teen-

agers themselves will be the spark plug. One or more interested persons could collect data like the following:

1. Determine the teen-age population of the community.
2. Find out how many and what kind of teen-age organizations exist; who or what group sponsors them; what the program is for each; how many teen-agers belong to each. Sunday School classes and church young people's groups, when of teen-age, should be considered as among the organizations.
3. Determine how many teen-agers are left over with no club group affiliation, because it is with this "left over" group that a start could be made.
4. Find out exactly what opportunities for teen-age activities are in the community, including the undesirable as well as the desirable.
5. Find out how the average teen-ager spends his free time. This could be done by means of a questionnaire. If its purpose were discussed with the high school principal, the chances are he or she would be willing to make arrangements with the teachers to have it filled out in school.
6. Do some preliminary investigating of available club meeting places or for a youth center.

The interested persons could then call a meeting of the adult leaders in the community to discuss the possibility of club groups. It would be wise to include the principal of the high school, ministers, some member of the local government, the head of any social service agency, a representative from the "service" clubs, and the student leaders in the high school. Including the teen-agers has the advantage of making them feel "in" on any plans from the beginning. There is a possible disadvantage to having them at the first meeting when the teen-age situation is being presented, lest they gain the impression that the whole idea is to "uplift" them. They do not want to be uplifted by anyone. They want to lift themselves but are both willing to accept and ready to appreciate adult help. With this disadvantage in mind, those calling the meeting will have to weigh the

risk. They will have to decide whether to include the teen-agers in the first meeting or wait until the type of organization is to be discussed. How great the risk is depends upon the chairman's willingness to give the teen-agers equal say with adults. The advantage of having representative boys and girls present from the beginning is great. Because this is so, it might be well worth while to find someone experienced in teen-age organization to serve as chairman of the first meeting. At any rate the suggested data, when collected, would present "ammunition" for the meeting and give point to raising the question, "Should or should not teen-age clubs be organized?"

During the course of a series of meetings some decisions will need to be reached. If an organization is to be started, what kind would best fill the bill? There are two choices within the framework of those standards which have been outlined and which are based on successful group experience all over the country. One is the community type of youth center; the other is the organization of one or two groups, letting it be known that others can come into being whenever asked for.

The first involves more expense and more experience in good program planning because it is on a larger scale. The second could grow into a highly effective youth center. If such a center should grow naturally out of a series of small separate groups that combine with a unified purpose, the problem of "clique" formation would be greatly cut down. In a single organization of more than thirty persons, cliques are apt to form before special interest groups can get going. Cliques are one natural result of the need of the teen-ager to "group." This is why it is better, from the beginning, to recognize this need and make satisfactory provision for it.

A third possibility is to combine these two choices. Set

up a youth center for dancing and refreshments open to all teen-agers. At the same time get some separate club groups going, with a background plan of combining the group programs and the recreation into an over-all program of united groups.

Suitable meeting places for separate groups or a location for a youth center should be agreed upon. If the separate groups have to meet in separate places, some provision needs to be made for frequent recreation and discussion including all the groups. No organization should be attempted until a meeting place or places are guaranteed.

What is done, and when, may well hinge on the meeting places available for a full program satisfactory to the young people. A school or church building could be used or an abandoned building put into shape. In some communities where the latter has been used, the boys and girls themselves worked hard. Local builders and tradespeople, seeing their efforts, contributed materials and helped with whatever renovation was too difficult for them to do alone. A war surplus Quonset hut put up on an empty lot has possibilities. If a single group is decided on, a rumpus room in someone's home could serve at least as temporary quarters, provided an adult adviser is present.

Financing would be a major problem at the beginning only if a youth center were decided on. If the groups increase, finances will become more important. It is wise to consider this probability early in the planning.

Thought needs to be given to the best way to approach the teen-agers. Here is where the value lies in having teen-age leaders "in on it" from the beginning. If they are real leaders at school, or even of gangs, they will be sure to offer ideas that they know will work. They might suggest a separate committee of teen-agers to consider the whole proposition. If they did not, it might be suggested to them.

At any rate, if the boys and girls are included, a wise chairman of the meeting would give the young folks the floor while adults listen, ask questions, and are ready to learn.

The kind and extent of planned activities should result from adult-teen-age consultation. The adults need to be willing to start where the young people want to start, even if their suggestions seem superficial. They progress from the satisfaction of known wants and needs to the discovery and satisfaction of unknown or unrecognized ones. They work on the theory, often unformulated, that if the present is cared for the future will take care of itself. This is due to their inexperience and immaturity. Adults always need to be on guard against injecting the future too forcefully into the present when dealing with this age group.

The most important consideration is that of leadership for the groups. If a youth center is decided upon, thought should be given to providing a professionally trained full- or part-time program director with ability to train volunteer adults to serve as separate group advisers. If the organization is to start with one or two groups, top-notch leaders need to be found because expansion will hinge on the success, *from the teen-age view,* of these beginning groups.

CHAPTER ELEVEN

ORGANIZATION OF CLUB GROUPS THROUGH THE SCHOOL

THE HIGH SCHOOL is particularly well equipped to advance a constructive and thoroughgoing teen-age out-of-school club program. The school usually has a gym for sports and dancing, an athletic field for sports. If it does not have a field of its own, public playgrounds are often available. It either has or could acquire a shop for wood or metal working hobbies. It has an auditorium for forums, discussions, speakers, and dramatics. It has a personnel trained especially for working with teen-agers. It has ample separate classrooms for separate club meetings. The more modern schools have movable chairs that could be arranged in a circle to change the classroom flavor.

Although some schools are open evenings for recreation for mixed age groups, the buildings are usually locked up when school is out and stand idle over week ends. A good youth center could develop within the school building. Most schools promote student government, so the teen-agers already have some experience in self-direction. The

school is tax-supported property and the citizens have a right to get their money's worth out of the equipment. Many teachers are interested in their students—as people—apart from the teaching process with its intellectual results. Such teachers are well equipped to serve as advisers to teen-age groups.

Some legitimate objections can be raised against developing a school teen-age center with the kind of objectives we have been discussing. Since the student body is not usually of a single religious faith, religious discussions, which are necessary for the teen-ager, might be objected to by many parents. The school authorities might object because of fear that the equipment would be abused and thus handicap the real work of the school. This fear is not justified. When teen-agers have been allowed to govern themselves, youth centers report genuine respect for property.

Other objections may be raised. Extra expense would be involved for lighting, heat, and janitor service not provided for in the school budget. Also, if teachers double up their work by serving as advisers, their teaching energy might be lessened. Morale might suffer if the teacher steps down from his or her authority as teacher to mingle with students on an informal club leadership basis. The boys and girls themselves might feel less free to discuss what really was on their minds or less free to be truly themselves because of the restraint of the school environment.

All these objections are valid to a greater or lesser degree. Many of them could be met and overcome. For instance, if each group had an adviser of their own religious faith, parents could not object, although to classify the groups religiously would cut down their value to the members. Teen-agers do not inquire, "What church do

you go to?" in deciding on friendships. However, if the objections by parents to religious discussions were sustained, this would be one way of meeting them. The disadvantage of not having different points of view in a single group could be partially met through interfaith forums or discussions that would include all groups. This could do much to lay a solid foundation for the understanding of religious differences, and it would help to create tolerance toward the views of others. In a public tax-supported school the question of possible religious discussions poses a problem that must be carefully considered.

Financially, the people in the community could include funds in their community chest or raise a special budget to take care of the extra expense of light, heat, and janitor service. Enough money could be held in reserve as insurance against any property damage. The teen-agers themselves are capable of assuming moral responsibility toward property when the responsibilty is placed squarely on their shoulders.

An understanding teacher makes an excellent adviser but it is unfortunately true that there is an observable restraint in a group with a teacher-adviser. It is hard both for a group and the teacher to change the habitual relationship of teacher and student maintained five days a week. It is possible to overcome this difficulty and still retain the teacher's value as an adviser. The group advisers could be drawn from the "lay" adults, and some of the interested teachers could serve as leadership trainers or counselors, or as supervisors to the separate club advisers. Their special training and their intimate knowledge of their students make them a valuable asset to a teen-age club program.

If the separate group advisers were not teachers, the environment created by others than teachers would be

different even though the building was familiar. The boys and girls would then be released to greater freedom of discussion and action.

A school-centered teen-age organization would not have a place of its own to decorate. A real youth center is expensive and involves an investment that may or may not bring returns. Every community, or in rural areas a group of communities, has a high school, paid for in taxes. It holds out possibilities as a teen-age center. It has all the necessary equipment for a varied program and it has space for separate club meetings, an important consideration. The classrooms have blackboards that are an invaluable asset in conducting discussions.

The major point made here is that it is unwise for any community to spend money duplicating equipment not being fully used, when that same money could be better spent on providing trained leadership for the groups or on a thoroughgoing volunteer leadership training program. It is unnecessary to hold up a community-developed teen-age organization when existing school facilities make an experimental start possible.

CHAPTER TWELVE

ORGANIZATION OF GROUPS THROUGH THE CHURCH

THE CHURCH, like community and government, is a convenient hook on which to hang blame for failure to accomplish certain desired ends. The church, any church, is a group of people each of whom is or should be responsible for whatever is not accomplished through their organization.

With few exceptions Protestant denominations report that teen-agers tend to drop out of Sunday School and do not substitute church attendance. The leaders are troubled by this fact. Ministers know why this happens, but are usually too busy with demands made upon them by the adult congregations to do much about it. Religious educators know why. If the adult membership would listen and learn instead of shrugging their shoulders and saying, "Young people today are not interested in religion," something mighty important might be done.

Here are some things one religious educator has to say about the educational method in the church, which he and many others feel is important if religious education

is to have vital meaning for all. The point of view is of special significance in dealing with the teen-ager.

1. The development of the self begins in early infancy. . . .
2. The activity of prime importance is the activity of the learner, not that of the leader. It is *his* purpose, not the leader's, which gives strength to his spirit. The issues of his life must be fought out in his own soul. The minister [or leader] no matter how sincere his motives, dare not rush in to bludgeon or coerce to put something across—lest he squash the spirit and mar the essential integrity of the one he would aid.
3. The spiritual life is not necessarily affected when we instruct the mind. We are concerned with the whole self—with inner qualities, with motives, attitudes, emotions. Much that we have called religious education has been no more than religious instruction. We have come to believe that, so far as human influence is concerned, spiritual life is influenced most strongly by first hand personal relationships, by relationships within a fellowship in which the person feels he belongs and is accepted. It is influenced especially within a fellowship where, no matter what the form, nor whether there be formal expression, the spirit of true worship is present. . . . Verbal symbols of reality cannot be substituted for the experience itself. The learning of doctrines will not produce the religious experience the doctrines symbolize. When we speak of "teaching the Christian faith" we are sometimes deceived by our own words and begin to think of instruction, of "content." *Faith* cannot be *taught,* save in dynamic terms.[8]

What do these statements have to do with teen-age club group organization as we have been discussing it, and what does teen-age club organization have to do with the church?

The kind of leadership, the methods of leadership, the kind of program, and the kind of teen-age organization advocated stem from the basic assumption that the teen-ager *is* a "whole self." He needs to learn to view himself as

[8] Frank W. Herriott, "Theology and Method for Ministers," *Union Seminary Review,* March, 1949, pp. 16-17.

such, to be viewed by others as such, and to be planned for and *with* as such.

The basic questions on the universal teen-age mind can be answered constructively only in terms of right motives for action, constructive attitudes in thought and action, and by understood and controlled emotions. The young people themselves sense the truth of this when, on the question of sex, they want much more to know what relative place it should have in their lives, what attitude to establish toward it, how it fits into their total life now and later, than to gain information about physical facts. On the question of religion they want to know if and how it can affect their lives now. They want to know if it is real. That question of reality is not raised about most of their other questions, for experience gives them an answer.

The teen-age need to belong and to be accepted is intense. Organization such as we have outlined would satisfy that need. If it had a challenging purpose, accepted by the teen-agers themselves, it would become a basis for fellowship. Understanding adult leadership would make for further fellowship and would help to bridge the gap between youth and adults within the church.

The average Sunday School is failing to hold the interest of the teen-ager or to challenge him. It is failing to attract new teen-agers to its program. When "secular" group attendance drops off, the leader does not blame the membership but looks to see what is wrong with the organization or the program. Attendance at Sunday School is not falling off because teen-agers have no interest in religion. Something is wrong with the program, the leadership, the organization, or perhaps a combination of all three.

Let's look at the Sunday School from the teen-ager's point of view. Sunday School is a childhood experience.

Since the methods used do not vary radically in the senior division, he feels he is still being treated as a child. He goes to school five days a week and is instructed, with little opportunity to experience anything he learns. Day school is—and must be—content centered. Another day of instruction is unwelcome. Since there is no truant officer to get after him, he stays away from Sunday School if he can escape parental compulsion.

A Sunday School teacher was trying to lead a group of junior-senior high-school students to look at Jesus by studying one gospel account directly, as written. Their immediate reaction was "Oh, we know all about Jesus, we've been hearing about him since primary department." It took this teacher nearly three months to lead the group to experiment with a first-hand contact with a whole gospel book. After final success the group concluded that "Jesus is real for the first time in our lives."

The teen-ager is anxious to divorce himself from childhood. He feels he knows a lot of things and is capable of finding out a lot more for himself. He wants to test by experience what he has learned and to learn new things by new experiences.

The teen-ager is very sensitive to an atmosphere of worship. This is an experience of religion even though he might not so define it. To observe two or three hundred boys and girls participate in a worship service geared to their interests and needs is to be thoroughly convinced of the truth of this assertion. The opening and closing exercises or even a student led church service does not always constitute a worship experience.

Many are interested in prayer. They want to know what it can mean to them. They want to know how to pray. When given an opportunity to formulate their own prayers they *do* pray. When they are free to pray in their own

way, the spirit of true prayer is there. Most Sunday Schools give little time and less opportunity for them to gain experience in praying about the things that are really on their minds.

The Sunday School lesson sheets are planned six months or a year in advance and follow a course. If any value is to come to the boy or girl the lessons must be considered consecutively with no gaps between. When they miss a single lesson or more, no continuity of thought is possible. A teaching period, lasting a half or three quarters of an hour with interruptions for collections or announcements, leaves little time for discussion of problems that are real to them. Perhaps a boy or girl has "parent trouble," as they say when parental attitudes are not understood. Perhaps one of them has had a scrap with a special boy friend or girl friend. Perhaps one of them has been confronted with the question of "to drink or not to drink" at a Saturday night party and has not known what to do about it. Perhaps another one has come to Sunday School with a religious discussion with friends fresh in his mind and is eager to ask questions regarding it.

The consecutive lesson plan for the Sunday School program, the teaching attitude, and the school atmosphere allow little flexibility in religious education. The teen-ager finds it difficult many times to make any connection between the religion he is being taught and the religion he would like to know about. Inflexibility in the Sunday School routine is an important contributing factor in producing the discrepancy in his experience.

The Sunday School class is as arbitrarily organized by adults as the boy's or girl's day school class is. In addition they are shifted from one group to another if the teacher is absent or if one quits the job. There usually is no more sense of solidarity in a Sunday School class than in any

day school class. A teen-ager rarely says "I belong to such and such a Sunday School" but rather "I go to Sunday School."

The three-hour period Sunday afternoon, with supper intervening, gives more flexibility to the church school program. It still has the disadvantage of concentrating the total teen-age program on Sunday. It also tends to promote the feeling that religion is a Sunday affair and that what is done throughout the week is a different matter.

Educators have long been baffled by the lack of "carry-over from Sunday School teaching to day school life. Studies show that boys and girls who go to Sunday School cheat as readily in school examinations as those who do not go. All people—teen-agers included—dress up their minds as well as their bodies on Sunday. Perhaps another look needs to be taken at Jesus' teaching about the Sabbath and the Pharisee's point of view, when trying honestly to evaluate the church's teen-age program.

All of life is religious—or none of it is. All decisions must be made with a spiritual reference or none of them can be. Decisions have a way of intertwining, dovetailing, and sometimes boomeranging. A wrong choice of lifework may mean that the boy or girl will be faced with a sense of defeat and insecurity throughout his life. Such feelings are wounding to the human spirit. Since all people must eventually find answers to "value" questions from a "religious outlook" on life, every teen-age question, every interest, and every need should be of the utmost concern to the adults in the church. No stone should be left unturned by them to insure that teen-agers get the maximum help in finding out what is a religious outlook on life through experience. Dr. C. G. Jung, a psychiatrist of world renown who has spent his life trying to help adults unravel webs of difficulty, says this: "Among all my patients in the second

half of life—that is to say, over thirty-five—there has not been one whose problem in the last analysis was not that of finding a religious outlook on life." [9]

How much better for these people if, as teen-agers, they had been helped to find and to experience that kind of religious outlook which could expand into fuller meaning when time brought different problems and produced different stresses in adult life.

What can be done about Sunday Schools to make them more effective? Here are a few suggestions:

Modify the Sunday School as presently set up for the teen-age group and organize the teen-age church population on the club group plan, with discussion meetings on topics of their own choosing on a weekday night and a social program Friday or Saturday evening.

Allow the teen-agers to share in setting up the organization. Let them assemble their own groups, choose a name if they wish, and plan their own week-to-week programs. Insist that each group have an adviser, and give the boys and girls a chance either to choose the adult or at least to indicate the kind of person they would like. Suggest, too, that a definite statement of purpose be worked out that would be acceptable to the separate group and to all the groups together.

Suggest that they elect officers for their groups and that a council be organized on a group representation basis. Allow at least the president of the council to be represented, with full voting membership, on the governing body of the church. This link between the teen-agers and the adult church would give the young people a sense of responsibility for church affairs and prepare them, through experience, for later participation in church activities. Re-

[9] *Modern Man in Search of a Soul* (New York: Harcourt, Brace & Co., 1933), p. 264.

ports of such meetings could be shared by the membership through the council representatives.

Suggest or, better, insist that in addition to their discussion meetings and social times each group undertake at least one service project a year. Encourage them to look around the church first for something to do, but do not limit them to the church.

Encourage them to open and close their discussion or program meetings with some simple ceremony with religious content. A speaker on a subject of their own choosing would be in order on Sunday afternoon, followed by supper together. Close the day with a worship service. Teen-agers respond deeply to a liturgical form of service. The content for this could be drawn from one or another of their program meetings. The material could be contributed by one of the groups with the service itself worked out by a committee and an adviser. They like background music as they assemble, and a familiar hymn to close the service. Twenty minutes is long enough for the entire service, and they prefer to have no interruptions once the service starts. With this kind of planned, uninterrupted service of worship, they take their leave in thoughtful quietness. The hubbub of social talking immediately following a church service, usual with adults, is absent—until the young people are some distance from the meeting room. This is especially true if quiet music is played following the closing hymn.

It would be ideal if one room in the church building could be set aside as a lounge for social affairs including dancing. Such a room, available after school hours, would provide the young people with a place where they could chat. A small cozy room or a corner of this larger room, equipped with one or two comfortable chairs, reading

lamps, and a bookshelf of useful teen-age books, would be an asset.

If the church employs a director of religious education, he or she should be available for individual counseling. Such a person would be looked upon as the official adult supervisor of the whole teen-age program and would be responsible for advisers as well. If, for financial reasons, a director is not possible, some understanding parents with grown-up families could assume this responsibility.

Open the program to any teen-ager who wishes to participate and is willing to go along with the purposes stated by the church teen-age groups.

The plan has important advantages. Since the total program would be in the church and sponsored by the church, it would be assumed that religion was at the *center of life* or at least intimately connected with it. Teen-agers would have ample opportunity, with the adviser's help, to deal with all questions of interest to them from a religious point of view. They would be able to experience life within the church through participation in its government and through their service projects. Their social activities would be an integral part of the total program in the church. This would tend to bring their developing religious attitudes into their playtime.

The young people would have wide opportunity to experience religious devotion in their opening and closing club meeting ceremonies. They would have a real experience of worship if the subject involved, the hymns chosen, and the form of service itself were in tune with teen-age interests and likes. These experiences could be deeper and more thoroughgoing than any that are possible in the present average Sunday School. And, finally, they would realize they had come to an experience of religion itself because all of their activity was being related in a

helpful and meaningful way to a religious outlook on life. If the whole program were worked out on the basis that the learner's experience is what counts and if no one tried to "put anything over" on them or coerce them, they would certainly come to understand, through experience, the thought expressed in this little poem called "Christmas," by an unknown fifteenth-century writer:

Thou shalt know Him when He comes,
Not by any din of drums
Nor the vantage of his airs
Nor by anything He wears,
    Neither by His crown
    Nor His gown
For His presence known shall be
By the holy harmony
Which His coming makes in thee.

PART THREE

Leadership of Teen-Age Groups

CHAPTER THIRTEEN

IS THERE NEED FOR A CLUB LEADER?

PROFESSIONAL workers with teen-age clubs have recently raised the question as to whether or not a youth group always needs an adviser. Two different club situations might be considered in answer to the question.

A club of thirty girls ran along successfully without a leader for a year and a half. The president was the oldest in a family of eight children. Her mother was a widow and an enthusiastic clubwoman. Mary had unusual responsibilities at home. She seemed to be a born organizer and had better than average teen-age executive ability. Her meetings were conducted with dignity and efficiency. She initiated service projects that were of real value. She conducted orderly discussions on a wide range of subjects, with or without a guest speaker.

When she graduated from high school, the group fell apart. No one had been trained to take her place. No one had her degree of leadership ability. No one had had the kind of experience at home that would foster such ability. She was mature beyond her years but lacked the maturity to foresee what would happen when her own leadership had to stop.

A wise adult adviser could have helped her to see the necessity of training a successor. She was capable of seeing it and could have done a good job. Instead, the group suffered a relapse and it took time to educate the membership to the idea that they needed an adviser. When a leader was found, progress was halted while mutual confidence was being established.

A group of boys—with an adviser—had a membership of twenty. They were a happy and progressive club. It became necessary to find a new leader. It took almost six months to find a man willing to give his time. In two months, by themselves, the membership dropped to ten. In another two months only six were left. The six were close to complete discouragement when an adviser was found.

In less than six months, with the new adviser, the membership rose again to twenty. In a short time the club rated second place in quality of weekly programs among the ten boys' groups. Their enthusiasm for interclub activity and the personal satisfaction gained for themselves equaled that of the best of the groups.

These two types of experience can be duplicated in many different places. The answer to the question "Should every youth group have an adviser?" depends on the quality of the teen-age leadership within it. The answer also depends on whether the group is one of a number under one sponsorship or whether it is a single club unrelated to others. A single group rarely functions to its own best advantage for long without an adviser. If it is one of many it may fare better even if the teen-age leader lacks maturity. Such a group can measure its accomplishments against those of other groups, if they choose. The student leader can get ideas and help from the officers of other clubs or from the advisers to them, if desired.

The point of view here is that any group reaches a higher point of development, with fewer setbacks, if it has an intelligent, wise, and understanding leader. Whether or not this point of view meets with full agreement among experienced leaders, it is wise to know what qualities make a good adviser for this age group. It is an advantage to know how to find leaders.

CHAPTER FOURTEEN

LEADERSHIP QUALIFICATIONS

The teen-ager's loyal enthusiasm for his organized group is directly related to the values he finds within it. The *number* of values he finds is directly related to the leadership. The *quality* of the values and the *quality* of the resulting individual or group behavior are directly related to the kinds of programs the membership chooses. The choice of programs relates back again to the *quality* of the leadership. The program possibilities are meager or ample depending upon the resourcefulness of the leader in maintaining a reserve of program ideas.

Whether we are talking of organization, leadership, or club programs, we are really talking of leadership all the time. It is the emphasis placed on one phase or another that makes it appear as though organization, leadership, and club programs could be separated.

Intelligent adult leadership sees to it that teen-agers have opportunity to find what they are looking for through their chosen organization.

Understanding adult leadership sees to it that opportunity is provided for satisfying and constructive individual and group action in relation to the values found.

Wise adult leadership sees to it that opportunity is provided for young people to choose those programs which will help them to become discriminating about all values. Adult wisdom should also help them to choose—from among all values—those most apt to stand the test of time throughout the adult strains and stresses of the future.

Adult leaders need intelligence, understanding, and wisdom—qualifications for leadership from an adult point of view. Let's take a look now at what the teen-agers themselves say they require from a leader.

The following is a summary of the ideas of some two hundred teen-age boys and girls—ideas expressed individually and independently on paper in answer to the question, "What do you think a club leader should be like?" These are the most significant answers:

1. Age does not matter as long as there is understanding.
2. He must look interested and be alert.
3. He must know more than we do and have more experience.
4. He must not force his ideas on us, but be willing to say what they are, if we ask him to.
5. He must be willing to listen to our ideas.
6. He must have ideas and suggestions but not try to make us accept them or work them out the way he thinks we should.
7. He must be willing to talk to us as though we had some sense and minds of our own.
8. He must trust us.
9. He must be friendly and like us.

Not all the boys and girls listed all of these things. Everyone did list 1 and 9. A majority listed 2, 3, and 8. Many of these listed both 8 and 9. A majority listed the ideas involved in 4 and 5. Enough listed those involved in 6 and 7 to make it seem important to include them.

The only ambiguity was in the term "understanding"

which they all used, and often more than once. Small group discussions were then held in an effort to get them to define what they meant by understanding. The following ideas were expressed during these discussions:

Lots of people look so shocked at us, it makes us feel we are doing something wrong when we don't think we are.

If a boy puts his arm around a girl or holds her hand in a movie or bus, some people look like they thought we were bad or something.

Our fathers and mothers don't always trust us.

When a teacher thinks we're not telling the truth, we feel like lying even if we aren't.

People think we ought to be serious all the time and never have fun.

If we do something our parents don't like we get bawled out and don't have a chance to explain anything.

Our parents don't have time to talk to us.

We can't invite our friends to our house.

We can't question what our parents or teachers say we ought to think or do.

Sometimes we're treated like we didn't have any brains.

A club leader could effectively grade himself by checking his own qualities and attitudes against the teen-agers' requirements. Anyone considering club leadership for the first time could find an excellent guide in the statements made by the young people. Translated into adult terminology their stated requirements would seem to include: wisdom, which is more than intelligence; knowledge and experience beyond their own; willingness to state honestly what one thinks, when asked, with the implication that one does think; self-restraint that makes one able to wait until a point of view is asked for, and lack of fear lest it never be requested; willingness to give courtesy in listening as well as to expect it for oneself; resourcefulness in having on hand a reserve of suggestions and ideas; genuine

respect for personality that inspires mutual trust and confidence; genuine capacity to like young people.

The capacity for genuinely liking young people, individually and in groups, is the one essential for good leadership. Most of the other requirements will come, given a little time, by themselves. Those that do not come can be learned. Unless the liking is true and sincere, nothing can be learned because the young people will resist the leader. They will never let him or her suspect what needs to be learned. If the liking is there they sense it. Their instinct is like that of a dog that wags its tail at one person and snarls at another; or like that of a small child who will suddenly put out his arms to a stranger and "puckers up" at some relative of the family.

A girl was talking to a former leader, with whom her club had been happy, about their present adviser with whom they were not happy. She floundered around for a long time trying to lay her finger on the reason for the difference in the group spirit under the new leader. Finally she blurted out, "The real difference is you liked us and trusted us and we knew it."

These qualifications add up to a definition of a reasonably mature adult as one who dares to try to think honestly and is willing to express the results of his thinking, not dogmatically but in the spirit of sharing; one who is tolerant because he respects himself and extends the same respect to others; one who has wisdom because he has learned from his experiences in life; one who has confidence in himself and in others because he has achieved a true inner security.

Inner strength produces an outward poise that is observable and not easily upset. Outward poise stemming from inner security is one mark of a person who is on good terms with himself. It is also a mark of one who

knows where he is going and why. Young people are quick to recognize this quality in an adult. They are ready to follow an adult who shows it. This is why motives and principles for living are so important when adults desire to assume the responsibility of conscious leadership of those younger than themselves.

Some people who are adults in years are at the same time adolescents because of inability to understand their own experiences and to control their attitudes and actions. Sometimes these immature adults seek the companionship of youth, as like seeks like. Under the guise of leadership, they unconsciously hope to solve some of their own unrecognized or undefined problems. Whenever this happens, not only is real leadership not present but there exists a risk of definite harm being done. A situation is thus created where "the blind become leaders of the blind." It is of the utmost importance that a conscious leader of youth be sure his liking for them is not due to an unconscious refusal to grow up.

No one is ever the finest and most fully developed person he can be. We can continue to be challenged to improve ourselves, our outlook, and our actions. We can continue to grow in mind and spirit. We can all be of some service to those younger than ourselves. If we are reasonably mature adults, the teen-agers' recognition of our genuine interest in them constitutes a challenge. It causes us to stretch ourselves to gain more knowledge and greater wisdom. Their acceptance of our offers of help creates a personal humility which leads us to become guides rather than dictators.

CHAPTER FIFTEEN

FINDING LEADERS

It is an untruth to say that it is easy to find capable adults who are willing to give time to teen-agers. There are, it is true, many volunteers who are obviously not qualified to lead. It is often not easy to convince a qualified but too modest person that he or she can do a good job.

Consideration should be given to hiring a full- or part-time program director, if a teen-age center with more than a dance and refreshment program is decided upon. Qualified people can be contacted through schools of social service, theological seminaries, or schools that train recreation directors. Any public library has directories of educational institutions, and the librarian is trained to help find this kind of information.

If a center for dancing and refreshments only is decided upon, there should be adult chaperonage to cover all hours when it is open. Coverage could be arranged by shifts. Mothers of teen-agers could take after-school hours, older business girls and young men the early evening, and fathers of teen-agers to closing time. Young married couples with no young children make excellent chaperones. Teen-agers like them and feel they are more

understanding and less critical than fathers and mothers. The couples often enter into the fun. Adults willing to do this kind of a chaperone job are not usually hard to find.

A different kind of search may be necessary if the organizational plans include separate groups or call for separate groups exclusively. Here are some ideas.

Arrange to talk to service clubs such as Kiwanis, Lions, or Rotary, to women's organizations and civic or church groups, to teachers in the high school. The talk should be carefully prepared in advance and given with optimistic enthusiasm and frankness. A brief statement as to why teen-age clubs are needed might be followed by an outline of what will be required of an adult leader. This should include an estimate of the actual minimum hours of service, and a statement of the kind of basic attitudes necessary to gain teen-age confidence. The leadership qualifications that the boys and girls themselves listed could be used to advantage. Give a brief summary of the proposed over-all program. If it includes hobby groups or dramatics or special interest groups requiring specialized abilities, this should be stated because some might be interested in a specialty but not in a complete leadership job. Outline the kind of help the sponsoring agency is prepared to give by way of program planning helps, advisers' meetings, and so forth. Close the talk with a real challenge. In other words, sell them the idea that here is a job worthy of the best an adult has to offer, that it holds the promise of fun for the adult as well as hard work. Sell them the idea that here is an opportunity as well as an obligation.

It is a mistake to plead with persons to become adult leaders or to give them the impression that it isn't hard work and won't require much time or effort. This approach is not uncommon. It is an insult to any intelligent,

busy adult having a sense of responsibility. Those who respond to a weak-kneed appeal like that will, in time, be a millstone around the sponsor's neck. When they find that the job does require time and effort, they are apt to drop out.

There will be some who will respond to the strong challenge. Because of their sense of responsibility they may not feel sure they can do the job well. These should be encouraged to try. If they accept, they would appreciate extra supervisory help until they feel sure of themselves. There will always be one or two who will accept gladly.

Local newspapers are always looking for feature stories. The editor would be interested in the committee's plans for organization. The basic ideas presented in the talks should be submitted also. A list of the names of the committee members, especially the teen-agers, should be included. Unless the person taking the material to the paper has a flair for making a good story, it is usually better to let the paper handle it. It is important, however, that the news writer understands where the committee wants the emphasis placed. Some qualified leaders might become interested through such a news story.

Send out a letter to as many men and women citizens as the committee can afford. In substance the letter should be similar to the talks but briefer. This would serve a double purpose. It would give publicity to the project as a whole and tend to create wider community interest and support, as well as possibly uncover some potential leaders.

Arrange for a parents' meeting in the high school. Obtain as a speaker, if possible, someone who knows both the value of club groups to the teen-ager and who can present a challenge to parents as potential leaders. If a parent serves as a club leader, it is wiser for his own child to be in a different group.

When the necessary number of leaders have responded, call them together in a meeting to discuss the plans in detail. It is as important to develop from the very beginning an enthusiastic and co-operative spirit among the leaders as it is to have this spirit in a club group itself. As a result of this meeting some may withdraw. Most will go along with the plans if candidness is the order of the day. Intelligent adults don't like to have anything put over on them any more than teen-agers do. If there are more leaders than are needed immediately, hold on to them as a reserve for future new clubs and as substitute leaders for emergencies. In order to make sure their interest is kept alive, keep them informed of how the groups progress. Invite them to all future advisers' meetings.

After the groups get going, publicity continues to be an advantage. In the publicity, care needs to be taken to balance the credit for successes of the group between the leader and the group membership. Teen-agers like to see their names in the newspaper. Friends and acquaintances seeing names of people they know sometimes become interested in joining the group or making up one of their own.

CHAPTER SIXTEEN

LEADERSHIP THROUGH COUNSELING

A GROUP is not an organizational end in itself. It is one form of teen-age environment in which young people may grow individually and collectively. The adult adviser has responsibility in two directions: to discover and to help the boy or girl who has an individual problem; and to help the group achieve solidarity—constructive co-operative activity—and to expand the interests of club members beyond interest in themselves alone.

The first responsibility is fulfilled by intelligent, wise, and understanding leadership through *individual* counseling. The second responsibility is fulfilled by the same qualities of leadership through *group* counseling. The problems of the group requiring the leader's help are closely related to the kinds of program chosen and the efficiency of the club organization. Group counseling is easier than individual counseling. Given a little time and good observational powers the club adviser soon knows the boys and girls who are accepted leaders within their groups. Effort should be made to gain their confidence, and suggestions may be offered to them. If the leaders are

interested they will quickly pass them on to others in their club. The suggestions will be discussed and evaluated without the adult knowing anything about it. The leaders will also let the rest know what they think of their adviser. If mutual confidence has been established in this way between the adviser and the group leaders, the group itself can be depended upon to take initiative, accept suggestions, and assume responsibility. Anything that a leader does to help officers and committees function to their greater satisfaction, to help the group achieve solidarity for themselves, and to develop creative activity with other groups involves group counseling.

We are concerned here with the ways of recognizing that individual help is needed and *how* such help may be offered and accepted. Counseling with individuals is a responsibility adults cannot avoid. One who genuinely likes young people does not want to avoid it. A willing leader soon learns to spot the boys and girls needing help. When the discovery is made, an opportunity must be watched for to show special interest and to establish mutual confidence. This requires tact and subtlety. The teen-ager usually knows something is the matter, but he may not know exactly what is wrong. He does not want an adult to be aware of it unless he feels sure that the older person has understanding and shows some promise of being able to help. Sooner or later the leader's watched-for opportunity will come.

The nature of the boy's or girl's problem may be recognized by the leader but undefined by the boy or girl. It may be sensed by or known to the young person but unrecognized by the leader. In either case the difficulty is unique for each teen-ager. This the leader must be ready to acknowledge even though his experience makes him know the problem is not unique—only its special form.

The individual's difficulty may seriously affect his behavior at home, in school, and in his club group. It may have a deep-seated, complicated cause or it may have a simple cause involving one or more of the natural teen-age worries. Sometimes the problem of an individual is related only to fulfilling some club responsibility. This difficulty does not adversely affect behavior. Help is sought that will enable the boy or girl do his or her elective job better.

Most of the counseling centers in the "normal" problems of this age group. The tools that a leader uses most of the time to help an individual are: an understanding of the kinds of worries the boys and girls have; a knowledge of the mental, physical, social, and spiritual activity that can ease most of their troubles; and a genuine interest in and friendliness toward them as people.

Teen-agers in the delinquent groupings usually need professional help. The habitual delinquent has been scarred, frightened, and hardened by experiences he does not fully understand. His rehabilitation to a healthy teen-age life is often a long process. The steps in the process must be understood and carefully planned by the adult. A volunteer leader, untrained in dealing with this class of boys and girls, should rarely attempt to diagnose the trouble. Any help should be given with the guidance of an expert. The causes of real delinquency, although simple in the beginning, become complicated in time. The original cause or causes may even become obscure. No permanent cure can take place apart from an accurate diagnosis of the reasons for the bad behavior.

Between the "normal" behavior of the teen-ager who is suffering from natural growing pains and the abnormal behavior of the real delinquent is behavior that is not quite either kind. A person displaying this kind of be-

havior may show up in any teen-age group, organized or unorganized. It is important that the leader learn to recognize when teen-age behavior is typical for the age group, when it is definitely delinquent, and when it is neither but still requires careful adult thinking and special treatment.

It is of the utmost importance that the leader recognize his or her own limitations, never hesitating to seek reliable advice in dealing with out-of-the-ordinary teen-age behavior. This warning is not to cause fear of making mistakes or to cause hesitancy in doing what obviously needs to be done. It is rather to make the leader aware that teen-age uniformity is a reliable guide. Too wide a deviation from the age group pattern of behavior should put him on guard. It should warn him to be prepared to give help to the young person or to get help for him.

SOME TYPICAL EXPERIENCES IN PERSONAL COUNSELING

BETTY

Betty was sixteen. Her parents were dead and she lived with an elderly grandmother who was a widow with limited finances. Betty had little spending money and developed the habit of taking dimes or quarters whenever she could. In addition to taking small amounts of change she took pieces of inexpensive costume jewelry. She was not well adjusted to her church group. Many of her attitudes were not those of a healthy teen-ager. The leader of the group was greatly disturbed, because Betty was a lovable and attractive young girl.

The leader called on the grandmother, whom she found worried about Betty's behavior at home. The grandmother said that Betty was "tight mouthed." She could never find out where Betty spent her time or what she did. She always came home about six o'clock and stayed there. No boys or girls ever came to see her and she never talked about her friends.

From some members of the club the leader found out that Betty worked after school at a ten-cent store and was taking

money and jewelry from the store. The leader was inexperienced in dealing with this kind of behavior. She therefore went to the director of religious education and the minister of the church. She suggested that the church had the responsibility of getting psychiatric help for Betty. They both disagreed with the leader. The minister suggested that the director of religious education take over the job of helping Betty. She diagnosed Betty's difficulty as a moral problem only. She arranged to have Betty come to her office every morning before going to school. She talked to her and gave her a Bible verse to carry in her pocketbook. Betty did not miss a single appointment for several months. This indicated she was ready for help. Nevertheless she persisted in taking small change and jewelry from the store. The manager reluctantly fired her. Simultaneously she left the church and no one knew where she was.

In this incident the leader realized that it was beyond her power to deal with Betty's difficulty. Counsel was sought and a course of action decided upon. The result left the leader unsatisfied. She was convinced that professional help for Betty would have produced a more satisfactory outcome. Her conscience bothered her because of her helplessness in knowing what to do. Commonsense finally prevailed. She realized she had done what she could and devoted herself to other club members. A group leader must be like a conscientious parent who deals with each situation to the best of his ability, learns by mistakes, never loses courage to try to do better, and refuses to be bowed down by regret or remorse.

JANE

Jane was an only child. She was elected by the club to represent them at a conference. Her mother, after strong persuasion, consented to let her go. The day before the delegates were to leave, the mother telephoned the club's adviser who was to accompany the delegates. There were six of them, three girls and three boys. The mother was in tears. She said she simply could not let Jane go because she would worry so that she could not sleep. Her decision had to be final.

Jane was in tears too. She felt she was letting her group

down. Even though the club were deprived of representation, they did not blame Jane. They thought her mother was very silly and they were disgusted with her.

For several weeks, however, Jane would not go to the club meetings. The adviser had a number of long talks with her before Jane could appreciate her mother's point of view and overcome her resentment toward her. It took a lot more time to convince her that the girls in her club were still her friends and wanted her to come to their meetings. Her greatest trouble was in finding release from a sense of failure toward her group. Her friends helped her by being glad to see her when she found courage to go to a club meeting.

An adult's failure created this problem. Only another adult could help Jane. Her friends could not understand the mother's reason for keeping her home. They, as well as Jane, resented her action.

TOM

This big, strapping, good-looking fellow was always on the verge of being a "problem child." He was so well liked by the boys of his club that most of his trying characteristics were overlooked. He disrupted meetings by joke telling. He was a bragger. He would not settle down to his schoolwork. He was quite cocky and tended to want his own way. He had lots of ideas and could express himself well extemporaneously. For this reason the boys elected him to represent their club at a large interclub meeting. It was necessary for him to miss one day of school in order to attend the meeting in another city. The school adviser hesitated to give permission for him to go. The club adviser discussed Tom with the school adviser. By comparing notes they discovered that his school behavior and club behavior corresponded. It was agreed that he lacked confidence in himself. They thought perhaps his Italian background contributed to this feeling. The decision was reached that the experience of representing his club might be of more value than a day at school. It was.

The improvement in his club behavior following the interclub experience was so marked that the club adviser was

curious about what was happening at school. The improvement was just as marked there.

This was a case in which the counseling was not done so much directly with the boy as about him. Both the school adviser and the club leader were interested in him and he knew it. They both recognized his potentialities. They were ready to do what was possible to help him gain the self-confidence they both felt he lacked. Their confidence in him proved to be justified, since his school grades continued to go up. He was admitted to college and at present is studying medicine.

JERRY

Jerry, younger in development than others in his club, showed marked leadership potentialities. Some members of his group spoke of him as a possible new officer. Their conclusion was, "He'll make a swell president next term but he's too much of a kid to take responsibility now."

It was obvious to the club leader that something was bothering Jerry. Quite unexpectedly an opportunity opened up to talk with him. He was not doing well in school. He was failing in mathematics but loved history and was doing very well in it. The rest of his subjects showed about average achievement. The mathematics had already held him back two terms. He was discouraged. He was almost ready to falsify his age and join the Navy.

One of the requirements for membership in the club was a readiness to help a fellow member. Since the club attempted to maintain standard scholastic average, the members often helped each other with their studies. The leader discovered Jerry was ashamed to "ask a guy" for help. When he was helped to realize there was no need to be ashamed when he was honestly trying to do well, he became willing to let the leader quietly find out who was especially "good in math." A boy was found who was willing to help. Provision was made for the use of a room at the clubhouse. None of the other club members knew of the extra help he was receiving.

He passed his math for the current term and went to summer school to achieve his normal class standing. He was successful in this. He was elected president of his club in the

fall. Later he became president of the interclub council. From the time he began to conquer his difficulties with math he grew up by leaps and bounds. Upon graduation from high school he was admitted to college.

This illustrates the simplest kind of counseling, but one that pays big dividends to the boy or girl. The leader's friendship status with the club members gave him their opinion of Jerry. It also gave the leader a clue as to what his particular problem was *not*. Friendship with Jerry himself gave the leader the necessary opening to find out his real trouble and offer the needed help.

PETE

Pete was a long, lean six-footer. He was awkward in his movements even though a top man on the track team. He also was very shy. To the amazement of the club adviser and the supervisor of all the clubs, he was elected president of the interclub council. The supervisor could not understand it and suffered some qualms, because the council was the backbone of the teen club organization. Pete's extreme difficulty in reading raised some question about the degree of his basic intelligence. Whenever he had to read anything, his best friend sat next to him and helped him out.

For weeks he was unable to get the council organized. The adviser to the council maintained a steady, friendly relationship to him. Help was given in simple parliamentary procedure and, after several months, he improved as a presiding officer. However, nothing at all was accomplished in the council meetings. The representatives never seemed to have anything of importance to discuss.

Pete's mother telephoned to express gratitude for what was being done for him. She explained that he had "a reading block." He was under professional care and was trying to get to college.

By the end of the term he was doing a good job. The importance of the issues brought to the council increased. As president of the council representing fifteen clubs he had to attend a state meeting of Hi-Y club councils. His club adviser also attended the meeting. Pete displayed no shyness

whatever and offered a number of constructive ideas during the meetings.

He graduated from high school and was accepted for college. He lived at home while in college and maintained his interest in Hi-Y. He served two terms as an excellent adviser to his own club while his younger brother was president of it.

A side light on this story is interesting. A group of boys and girls including some of the council officers were talking with the adviser about the council affairs. They said, "We knew council couldn't accomplish much with Pete as president—but he's *such* a swell guy and he needed to be president."

This is a beautiful illustration of how teen-agers can help each other through the kind of organization that allows for the maximum freedom in self-government. They were willing to sacrifice their organization for the purpose of helping a boy whose worth they recognized. In an adult controlled organization the young people would have been influenced to elect someone who could have held the council together better. The boys and girls knew what they were doing and why. They were the real counselors in this case. The supervisor of the clubs was a counselor only by indirection.

Experiences like these, some simpler and some more complicated, are constantly encountered by adults who have eyes to see and understanding to feel. Wisdom and willingness to give personal time to these young people may make a real difference in their lives. In most situations a simple lack of self-confidence, for one reason or another, is at the root of their difficulties.

CHAPTER SEVENTEEN

LEADERSHIP DECISIONS

Illustrative Group Experiences

EVERY ADULT leader has to make decisions in relation to group activity or to problems or attitudes of the individual boy or girl.

Decisions are involved in such things as the leader's attitude in unusual situations; what to do when a boy or girl is a problem to the club members; situations calling for discipline; what to do when the leader's judgment conflicts with a supervisor's; how far to permit a group to experiment; what to do when a club contemplates action that may have serious consequences for the sponsoring agency; what to do when the leader, as adviser, makes a mistake; what to do when a club fails to try to achieve their own stated purpose.

While the list is not complete, it covers some of the major decisions that an adviser or supervisor must make. In each of the following situations the adviser had to make one or another of the above kinds of decisions.

SITUATION I

A group of about thirty junior-senior high-school girls had one of their teachers as their club adviser. The leader was a

fine person, greatly loved and respected by the members, and an excellent adviser. She tried her best to establish an atmosphere of complete freedom in her group. She realized that the orderliness of the club meetings was better, parliamentary procedure more strictly followed, and the members more polite to each other than is usual in clubs of this age group. She recognized a subconscious need on the part of the members "to please the teacher." She was justified in feeling that this attitude was not her conscious fault but an almost inevitable transference of classroom attitudes. She tried her best to counteract it and, much of the time, succeeded better than she realized.

One evening she had to be away, so the director of all the clubs looked in on the group meeting. There was no meeting. They were laughing and talking in small groups. Some were having a peanut race with their noses! The minute the director opened the door, everything stopped short. The air was permeated with a feeling of guilt. They were doing nothing wrong, since each group could have, if it chose, one social meeting a month. This group rarely bothered with a social meeting. The director sensed the situation and tried to put the girls at ease by saying, "Hello, you look as though you were enjoying your monthly social meeting. I'm glad you are. Just stopped in to see if you needed any help, knowing your adviser was away tonight." She had real difficulty in not laughing, their sense of relief was so great.

SITUATION II

Sally had lovely dark hair and black eyes. Her figure was mature for her years. She had attractive clothes and more spending money than most of the club members. She was an only child. She had no boy friends at all.

She was apparently interested in her club. She was brimful of ideas for club programs, socials, and money raising for service projects. She was very persistent about having *her* plans adopted. In sheer desperation the majority of the club members voted for them. As soon as her plans were accepted, she lost interest even when she was made chairman of the com-

mittee. She created such a problem that the club's president came to the adviser in tears to find out what to do.

The adviser had been aware of what was happening and was troubled by the growing unrest in the group. Sally created a problem for the leader as well. The girl sought out the adviser, before and after club meetings, eager to tell about her social service activities in the community. On one occasion she telephoned the adviser and talked for a half hour about her experience as a counselor at a summer camp.

The club members noticed the adviser's attention and thought she was showing partiality. As a result, she called a special meeting of the club's officers to discuss the situation. She pointed out to them that Sally was an only child, that apparently she found it easier to get along with adults than with those of her own age. "That may be true," said the president, "but I am an only child. My parents are a lot older than my friends' parents and I don't act like that." The adviser then suggested that some of the girls invite Sally to their homes and perhaps ask her to go on a double date. "But the girls do not like her," they said, "and neither do the boys at school. They *all* think she's a drip."

Nothing was accomplished for Sally at the meeting. The suggestion was made to the president that she be more firm in conducting meetings, recognizing Sally just once on each issue discussed. In this way others would have a turn. The president carried out the suggestion and the meetings became more interesting to the majority.

The adviser invited Sally to have lunch with her, hoping that some new light would be shed on the reasons for her behavior. Sally bragged about this "date" to the other club members. This would have hurt the adviser's standing with the group had she not told the officers of her plan in advance. It seemed obvious to the adviser that Sally needed a genuine friendship with one or two girls or boys. Without understanding and willing co-operation from the club girls nothing much could be done.

The club members increasingly ignored Sally's ideas and she could no longer dominate anyone. Finally she resigned from the group. Nothing further was done about her, and the group returned to its original feeling of harmony.

SITUATION III

Irene, a girl with an enviable complexion and a pretty face, was pathetically overweight. She insisted on kicking her shoe off into the center of the room whenever an important point was under discussion. The other club members laughed, mostly from embarrassment. The laughter encouraged her to do it over and over again.

The club adviser ignored this stunt for several meetings, trying to decide what to do. She talked to one or two of the group leaders. They said they liked Irene but the boys didn't because she was so fat. The girls did not like to go out with her because some boys made insulting remarks and others whistled or called out, "Hi, Fatty."

With this information, the adviser talked to the group at the first meeting when Irene was not present. She suggested to them that perhaps Irene was trying to get attention by kicking off her shoe. She suggested that Irene needed help. If they would make a special effort to be friendly, and not laugh when she kicked off her shoe, the situation might improve. She further suggested that Irene might have some physical disturbance which caused her excess weight.

The girls understood and co-operated because they liked Irene. Soon the shoe kicking stopped. The adviser called on Irene's mother telling her what had happened. The suggestion was made that a doctor might find a diet for her. When the mother subsequently took her to a doctor, it was discovered that her overweight was due to a glandular condition. This was gradually corrected. Irene soon had all the friends she needed—boys as well as girls. A year later she was elected president of the club.

SITUATION IV

The question of smoking had come up for discussion in the interclub council. It was voted to recommend that members not smoke during meetings because it interfered with business, but that each group should decide for themselves whether or not to permit it.

One group that did not smoke used the room where a smoking club always met the preceding hour. The president

of the nonsmoking group filed a complaint with the director of all clubs that the air was stuffy and cigarette butts were all around, and she asked that something be done about it. The director had to decide whether to discipline the offending chapter herself or submit the matter to the interclub council. She decided on the latter course and so informed the president. A council meeting was called at which the director explained the situation, without embarrassment to any group, and asked that the council take some action.

The decision was reached that any smoking club should provide its own ashtrays, see that they were emptied and put away, and open all windows at the close of the meeting to freshen the air. They further voted that the director should inform all clubs of the decision and authorized her to forbid smoking in any club not complying with the regulations.

Surprisingly enough, all clubs but two stopped smoking immediately. One stopped after a few weeks and the other complied with the regulations. This does not mean that all individuals stopped smoking in the lobby before and after meetings. It was greatly reduced, however. Some of the more candid members confided that they didn't really care about smoking, but they were not allowed to do it at home and guessed that was why they smoked when they were not at home.

SITUATION V

An adviser was responsible for chaperoning fifteen high-school boys and girls attending a conference. Because she knew that some of them had never been away from home in a hotel on their own, she invited the delegates for supper the week before they were to go. She briefly outlined the purpose of the conference and their responsibility to it and to their groups, which were financing the trip. She suggested that the hotel would expect courtesy from them and respect for property. She also told them that whenever she was in her room, and it was possible, her door would be open for them to come in, if they chose.

A joint adult-youth pre-conference committee ruled that all delegates must be in their rooms by midnight each evening.

The conference lasted for two and one-half days of meetings and discussions. The first night her delegation was in bed and asleep by half-past ten. From previous conference experience the adviser knew that by midnight the second night they would be so tense that sleep would not come. She therefore told her delegation that her room would be open to them at midnight when they returned from their dance. She was not prepared for what happened. As many as seventy-five boys and girls were in the room at one time. Her own delegation had showed up at eleven o'clock. Fortunately she had apples and cookies on hand for her delegation's enjoyment during their free hours. It was a little crowded but all they wanted to do was to sit around together, on the floor with their shoes off! A few actually went to sleep. It was necessary to keep them quiet in the halls as they came and left. She felt like a policeman but it had to be done. The co-operation was excellent. As they left they all said, "Thanks a lot." Finally at two o'clock there were still fifty or more in the room. She said, "We'd better break it up now. We've all had a nice time together. Since I have, in a sense, broken the rules in allowing you to stay, because I felt you needed to do just what we have done, I expect you to go quietly to your rooms and get to sleep as quickly as you can." There were whisperings for another half hour from her delegation's rooms, then all was quiet. Every one of her delegates was up and on time for the nine o'clock meeting the next morning. Most of the others were too.

A week or two later she was talking to one of the boys about the conference and expressed appreciation of the co-operative spirit of all the boys and girls. The boy said, "Gee, you were swell, you only called one meeting all the time we were there. We knew it was necessary and you made it snappy. Everybody thought you were swell to let us come to your room. Lots of the other kids sneaked out after their advisers had gone to bed and went wandering around the streets because they couldn't go to sleep. Gee, I talked to some kids that didn't come in until three or four o'clock." Nothing was said for several seconds. Then he said, "You didn't know it but our delegation had a meeting Saturday afternoon before you got back from the last session. We decided you'd been

swell. We knew you'd have to keep the kids quiet if they came to your room. So we just decided to tell all the kids we invited that if they came they'd have to be quiet and do what you said or we'd kick them out."

This situation illustrates a type of decision that involved an adviser's independent judgment. It even more forcefully illustrates teen-agers' complete willingness to accept authority when it is exercised with an effort to be understanding. It further points up the appreciative capacity of these boys and girls and their eagerness to stand back of their leader when it is important to do so.

SITUATION VI

As a result of a check list of topics, involving the five general categories of teen-age interest, one group chose "Race Relationships" for a series of programs. About 75 per cent of the membership had a foreign background. The group had had a number of lively discussions, and one evening their adviser came in a hurry to the director's office. He said, "My group is about ready to invite the two Negro boys to join their group. You had better hurry up. Go talk to them and stop them." The president of the club had discussed the possibility with the director, who in turn had discussed it with the adviser. Their points of view did not agree. The director did, however, go directly to the meeting and asked the president for permission to speak. He said, "Sure, go ahead, say anything you like." She let the group know she understood they were considering inviting the two Negro boys and inquired whether they had considered what might happen to the boys if they were not completely accepted by the group. They said they had discussed that and had decided that unless every member individually was ready to accept them as equals in all their activities, they would not invite them to membership. She then inquired whether they had considered what might happen to the boys if other Hi-Y members outside their group snubbed them. They had not thought of that. She suggested that they delay their vote in order to discuss that possibility, and asked the president to report to her the result of the discussion.

He later reported that they had decided to invite the boys

to their next meeting. They intended to tell them frankly that while their group wanted them as members, some boys or girls in other groups might resent their membership. They then proposed to ask the boys whether or not they wished to take that risk. This seemed a sensible approach and no objection was raised. The Negro boys were outstanding at school, one in athletics and the other in student government.

The Negro boys came to the next meeting. The director, with the president's permission, attended. The kindness and tact with which the president led the discussion was worthy of a trained diplomat in a ticklish spot. There was complete frankness all around. The better spokesman of the two Negroes said, "We have been colored all our lives and are used to snubs. We realize that it is going to take time for us to be treated the way we'd like to be. If you want us in your group, we'd like to join and will not be hurt by anything that happens."

Then one of the white boys said, "We've got a big dance coming up in a few weeks, what will you do about that?" The spokesman said, "You don't have to worry about that, we've got our own girls and we want to dance with them." The dance did come up and they did dance with "their own girls" and made no move to do otherwise. They freely joined other groups during the evening for chats and cokes. The final outcome was that three Negro boys joined. One dropped out quickly because of lack of interest. The original two stayed on, fitted into the group, and joined in all their activities.

The decision of this one group had two further impacts. Another Hi-Y group brought the whole question to the attention of the Hi-Y council, composed of both boys and girls, because they were afraid they might have to do the same thing and they did not want to. The council spent two hours in discussion and came to the conclusion that any individual group had the right to include Negroes if they chose, but that no pressure should be brought on any other group to do the same.

The action of the group admitting the Negro boys and the council's reaction were brought to the attention of the adult board of managers of the "Y." The board suggested that it would be wise for the director to influence other groups against considering Negro membership. This "Y" did not encourage Negro membership—not on principle but because the com-

munity from which it drew its funds was not ready for such equality. This they had found out previously through a very unhappy experience. The director was instructed to inform the Negro boys (and the Hi-Y council) that they could not later become full adult members of the "Y". It was to be explained that, for the present, the policy was necessary because of community pressure.

A second council meeting was called. The director reported the board's point of view. In another two-hour session the representatives of all the clubs argued the whole question. Majority opinion again agreed that the group had the right to admit the Negro boys if they chose to do so, and other groups had the same right to choose not to do so. They said, "After all, we are trying to be Christian. There's only one God who made us all and anyone we think will make a good Hi-Y member should be asked to join."

They then voted the following resolution, with instructions that the director take it to the board of managers: "It shall be the policy of Hi-Y within the ——— Y.M.C.A. to show no discrimination within its membership because of race, color, or creed."

This resolution caused considerable heart and mind searching within the board of managers and the two committees that had to give approval. All decided to accept the resolution presented by the council, since to do otherwise would deny the professed Christian basis upon which the young people themselves had acted.

SITUATION VII

One agency sponsored a large number of clubs, about equally divided between girls' groups and boys' groups. This is an ideal situation because it allows for interclub meetings and social affairs at an age when boys and girls have a natural and sometimes intense interest in each other. Two clubs, one a girls' group and one a boys', had only eight members each. The presidents of the two groups asked the supervisor for permission to combine into a single co-ed club.

Although the supervisor was skeptical, permission was given. Boys and girls have the same classes of things on their minds,

but the situations they discuss and the manner of discussion vary. Girls have individual interests not shared by boys, and boys have their particular interests. The supervisor pointed out these facts, and the suggestion was made that they reorganize as a co-ed group on an experimental basis for six months. It was further suggested that the treasuries be kept separate during the trial period, that the present secretaries keep independent notes, and that the separate advisers be retained to serve as joint advisers to the co-ed group. These suggestions were willingly accepted.

In the reorganization, they elected two presidents, one boy and one girl, who were to preside alternately at meetings. They elected two vice-presidents, and recording and corresponding secretaries. The two vice-presidents were boys and the secretaries were girls.

The new group had many ups and downs during the first six months but increased in membership. At the close of the trial period a discussion was held. The members concluded that while the experiment was not altogether successful, it had not failed in many important respects. They asked permission to continue on the same basis for another six months before reaching a final decision. Permission to do this was readily given. It was an interesting experiment to watch. The supervisor held many conferences with the advisers to assist them in helping the group toward their desired success.

At the close of the second six months, the group decided unanimously to separate into two groups again. Friendship between the groups was maintained. Many more interclub meetings and discussions were held than before the co-ed experiment, and there was greater co-operation in social affairs and service projects.

During the year's experimental period other clubs wanted to try a co-ed group too. The supervisor refused permission until the final outcome of the one experiment was known.

SITUATION VIII

Eighteen Hi-Y clubs had voluntarily pledged themselves to raise about thirteen hundred dollars toward the National Hi-Y Youth Fund. This fund was for the rehabilitation of "Y"

clubs in Europe and Asia and the establishment of more clubs among the southern Negroes at home. Each group was free to set its own quota and devise its own means of raising it. The director did not foresee that a group might choose to sell chances, which was against the Y.M.C.A. policy.

One group chose this method. They acquired a radio to be given to the winner and had chance books printed, costing fifteen dollars, before the director discovered what had happened. Because of the definite "Y" policy, the situation could not be ignored. It was clear to the director that some compromise had to be reached in view of the club's expenditures.

The director explained the "Y" policy to the club and apologized for his lack of foresight. They were then told they would have to decide what they ought to do, but on no account could the "Y" name appear on the chance books. They apologized but said they did not realize they were doing anything wrong, since they had been told they could raise their quota any way they chose. This, of course, was true. They decided to go ahead anyway, but arranged with the printer to have the "Y" name blacked out.

To prevent other groups from making a similar mistake, a council meeting was called. The director asked the president for permission to speak to the council about the matter. Immediately the members wanted to know—"What's wrong about selling chances?" The director said that perhaps nothing was wrong with it beyond the fact that it was a form of gambling. Because it was, the "Y" felt it had no right to encourage young people to do something that might lead them into trouble in the future.

From direct experience as a volunteer social service interviewer at a domestic relations court, the director could illustrate the Y.M.C.A.'s point of view. It was established that more than half the women interviewed, complaining of nonsupport, stated that their husbands "played the horses" with money meant for the children's food and clothing. Many men came to court to see what could be done to prevent their wives from using house money for Bingo games. While the director was speaking, the council members were very interested, very serious and quiet. In closing, the director told them that because of the "Y" policy no other clubs could raise their quotas that

way. She apologized to the council for failure to limit the clubs in this one respect at the beginning.

The council members seemed to accept gracefully both the "Y" policy and the director's apology. There was no way of determining whether or not the majority agreed with the policy, but there never was any indication of resentment against the director. Neither was there any evidence of resentment against the chance-selling group, who were the first to raise their full quota of one hundred dollars.

SITUATION IX

Within one organization were a number of boys' clubs. These groups had outlined standards for organization, program, and the affiliation of new clubs. Any new group was required to accept these standards before being admitted to the organization.

Several boys came to the supervisor of all the clubs and asked for permission to form a group and affiliate. The standards were discussed with the boys. The requirements for a member group were made clear and were accepted by the boys. The group was organized and the affiliation ceremony completed.

The new group was given help in getting well started. They found an adviser for themselves with whom the supervisor was not quite satisfied. Nevertheless, as much help as possible was offered to him.

It became evident, before long, that their major enthusiasm was in the use of the swimming pool. They showed little interest in the organizational standards or club programs they had agreed to. In a few months, however, some progress was made in understanding the standards they had accepted and some effort was made to measure up to the other groups. In time, there was enough evidence of good faith on the part of the boys that the supervisor did not want to be hasty in disbanding the group. The situation was discussed with the boys and their adviser. Suggestions were made about improving their club status. The supervisor decided to withhold final judgment and allow them to start their second term as an affiliated club.

In the meantime a meeting of the council, representing all the clubs, was called by the council president for the purpose

of discussing this new group. The representatives from the other clubs resented the fact that the new group did not co-operate in interclub affairs, kept to themselves, were not living up to the stated purpose, and sent only one representative to the council instead of the required two. After considerable discussion and after giving the club's representative a chance to speak, the council unanimously voted to request the supervisor to disband the group. Reluctantly he carried out their wishes.

CHAPTER EIGHTEEN

SUMMARY OF LEADERSHIP PRINCIPLES

AVOID AS FAR as possible the teacher-pupil relationship. Substitute for it a friendship relationship.

In being friendly never fail to maintain your adult status, which involves the dignity of being yourself. Your younger friends expect this. You *may* be and, at best, you can be the embodiment of an ideal for which they are striving.

When disciplinary action is necessary, place the problem, if possible, in the hands of a representative group of teen-agers. State all the facts and ask them to work out a solution to the cause of the trouble. They are often more strict than an adult would be. Teen-agers will accept the verdict, conform to it, and profit by it when handed down by their contemporaries.

If authority has to be exercised, do it positively. Present a complete explanation of the reason why it must be so. Allow questions but do not back down. Evaluation of

the situation must be carefully made before arriving at a decision to exercise authority.

When a group is making a decision that may have important consequences for them and the sponsoring agency, be sure to analyze the situation carefully. Extract all aspects which need consideration, and be sure all these pertinent angles are brought to the attention of the group. Let the group make the decision. Surprisingly good sense will often be shown.

Be on the look-out for young people needing personal help. Never withhold any help you can give. Be alert to behavior problems which are out of the ordinary. Do not try to tackle these unless very sure of your analysis. Do not hesitate to seek expert advice. Look beneath surface attitudes for reasons for lack of personal adjustment. Learn to separate ordinary teen-age problems from those which have deep-seated causes too complicated to be tackled by an amateur counselor.

Be ready to admit fault or mistakes. Never be afraid to say "I don't know."

Above all, do not be afraid. Young people often possess amazingly sound ideas. They will carry through, with success, meaningful projects adults would not dream they could undertake. Let the natural group leaders show the way. Let them know you stand back of them ready to help. They will call on you—be sure of that.

CHAPTER NINETEEN

HOW GOES THE GROUP?

To be too concerned about the growth of the group or of oneself is to be like a small child who plants a seed and pulls it up every few days to see whether it is growing. It is encouraging to see progress, and helpful to recognize the lack of it. It is wise to be prepared to know what to do in either case. For a group to take stock of itself at least once a year, and for an adviser to do likewise, makes it possible to recognize progress. It also enables both the group and the adviser to see mistakes and to plan ways of avoiding similar ones in the future.

THE GROUP LOOKS AT ITSELF

The chief advantage in a stated purpose for a group is that it can serve as a measure for progress or lack of it. Every group has periods when the members feel they are either at a standstill or in a slump. Such a time is a good one to determine which activities have value and which have not.

At least once a year a systematic survey of the complete club program should be made. The adviser could suggest

that the president either appoint someone or ask the secretary to present, in writing, a summary of the club's activities. Such a summary could be discussed in a club meeting and accomplishments measured against the club's purpose. If this is done at the close of the club year, new suggestions should be carefully preserved and used as a basis for discussion and planning at the beginning of the club's new year.

THE ADVISER LOOKS AT HIMSELF

In relation to the individuals in the group, an adviser might ask himself from time to time: Do I know each individual by name, and something about his home background? Do I know his special interests, his particular friends within the group and outside it, how he stands in his school work, whether he is happy or unhappy in his club? Have I discovered a boy or girl who needs individual help? If so, is there something I can do or have done about it? Do I need more expert advice in order to know what to do? How many of the boys or girls feel truly free to say what they think in my presence? Am I being warmly and genuinely friendly? Do I understand their jargon and yet speak and act with the dignity of my own age? Do I recognize admiration or affection on the part of any boys or girls and seek to be more worthy of it, rather than to encourage it for personal satisfaction?

THE ADVISER LOOKS AT THE GROUP

One index, more than any other, indicates the value of the club program for the club members. This is attendance. If attendance holds up well in a voluntary membership group, it is reasonably safe to assume that the program is meeting the needs of the club members.

If attendance is falling off or has fallen off, it may be due to one or more discernible causes. Perhaps the program has gone stale and needs changing. The president of the club may be too "bossy" or too uninspiring and in need of help in doing a better job. The group may be too active, with too many irons in the fire, and parents are objecting because they feel club activities are interfering with school work. Evening meetings may be lasting too late and parents may be keeping members home for this reason. The adviser may be interfering too often or too much, or injecting his ideas too soon. The adviser may not be regular in his attendance or may not be giving enough help to officers or committees. Personal distractions may exist, which make the group feel interest or enthusiasm has waned. Due to the president's poor judgment, and perhaps lack of help from the adviser, the same people may be getting all the jobs. A clique may have developed because a few members have all the say. Perhaps the program is not well balanced between "seriousness" and social affairs. There may not be enough activity or it may not be varied enough to keep all the members interested.

An analytical job needs to be done, and quickly, when attendance drops off, if the group itself is not to become discouraged. The adviser can do something about it. Here are some ideas:

He may ask the president for permission to speak to the group. He tells them frankly that he has observed a falling off in attendance and asks them if they know the reason. If a good relationship exists between leader and group, real results will come from asking this question.

If it's "parent trouble," as the "kids" say, they'll tell the adviser. They may have some suggestions of their own. The adviser could suggest that the club prepare an especially

interesting meeting, invite their parents, and serve refreshments afterwards.

The adviser could call on parents who are objecting. This would give parents and club leader a chance to know each other. It would create an opportunity to tell the parents about the club program. Parents could air their objections. Sometimes parents are troubled about their teen-age boys and girls and welcome an opportunity to talk with someone who is interested in them.

If the club president is at fault, members are apt to respect his or her feelings, since they elected him, and keep still. Some will tell the adviser privately if mutual confidence has been established.

If the program is too serious and they are not having enough fun, they'll say so. If the program is all fun and no seriousness, they'll be equally frank.

Attendance usually drops off gradually. It is important to be alert to the first signs, diagnose the trouble, and help the group correct it early. A wise adviser keeps a private record of attendance and does not depend upon memory or impressions of how many are present.

If the adviser's actions or attitudes are at fault, the young people probably will be too respectful to tell him so. This the leader will have to find out for himself. The adviser's evaluation of the club program, by itself, may not be accurate. His aspirations for the group may be too ambitious for the intellectual or emotional level of the membership. On the other hand, they may not be ambitious enough. There may be an undercurrent of resentment because the adviser is trying to change the group program.

When an adviser is in doubt about the quality of the club's program, it is quite in order to ask the president for permission to speak to the group. A frank discussion of the situation, with constructive suggestions for a program or

service project that offers a real challenge, often brings results. A shot of the leader's own enthusiasm and hopes for the group often stirs them up to move ahead. He can be reasonably sure they will talk over what he has said and reach some conclusions of their own. He must wait for developments. No results may be evident for several weeks. Then he may suddenly feel a new spirit in the group. On the other hand, he may have the thrill of seeing the group go ahead at once with one of his suggestions. One never knows exactly what will happen. But this is certain—an interested adviser to a teen-age club group will never suffer boredom.

CHAPTER TWENTY

ADULT OBJECTIVES IN LEADING

An adviser to one group, or the supervisor of several groups, must think through and formulate for himself what he wishes to accomplish in the capacity of leader. His purposes and methods should coincide with those of the agency sponsoring the group or groups. If this is not possible, the willing leader should seek another agency through which to offer his services. Conflicting purposes, ideas, and methods handicap the leader trying to do a good job. A leader must be free, able, and willing to give his best.

A book of this kind would fail in its purpose if general adult objectives were left undiscussed. Generalized objectives are apart from, although related to, the specific purposes of any one sponsoring agency. From the time the human animal became a thinking being he has expressed his most important ideas in broad general terms. In different ages these terms have been reconsidered and sometimes redefined in the light of new knowledge, new experience, and new and different situations. Some have disappeared and then have been reborn in some new place.

Concepts of truth, beauty, goodness, justice, freedom, sacrifice, reverence for the Creator and created things, love of one's fellow man, responsibility, honesty, leadership, and democracy have endured. Today in many parts of the world the validity of most of these concepts is sharply challenged. Never has greater individual courage been needed, first to rethink them, and then to declare those by which we must live.

We have to consider, as never before, the implications of compromise. We must decide how far it can go. We must determine at what points we *will* take our stand and *refuse to compromise* even if the risk of standing firm involves the possibility of war. Our whole thinking, as American people, has boiled down to the necessity of first defining and then standing firm on a few rock-bottom principles with which there is no compromise—without the risk of losing our very souls. This thinking and these decisions are adult responsibilities.

All the principles in question are applicable in a more limited way to the teen-ager's life within his own age environment of school, home, church, and social life. He has to decide whether or not to cheat in school in order to pass an examination. He has to decide whether or not he is going to respect boys and girls of a different race, color, or creed. He must further decide whether or not he will accept them into his own society. Boys and girls have to decide whether to maintain controlled standards of behavior toward each other for the sake of future security and happiness in their own homes, or whether to get their pleasure while they may, letting the future care for itself. In order to keep the approval of their friends, they very often have to decide whether to compromise with what they feel they ought to do. These and many other decisions facing the teen-ager involve defining issues and weighing values.

All of the issues of adult life, including concepts and conduct, face the teen-ager in a smaller, more limited way. They cannot shoulder those responsibilities that belong to adults in their adult world, but they can and must learn to shoulder those responsibilities which come to them in their own world. They must learn to formulate for themselves teen-age principles of thought and action applicable to the life they live within their own teen-age world.

The adviser to a youth group has a real job. He must be able to understand and to visualize the group world where the teen-ager really lives. He must be able to translate important principles of his adult world into teen-age terminology, thus forming the foundation of a durable bridge between the two worlds. The teen-ager will have to walk over it to reach the ideal goal of mature, happy, and useful adulthood. His walk will be reasonably smooth and enjoyable or rough and full of holes and nails, depending, to some degree, on the adult help and guidance he receives before and during the crossing.

"Experience is a venture which requires us to commit ourselves to it with our whole being."[11] The teen-agers—more than any other age group—have a zest for living. They want to have experience. They are ready to give themselves completely to it. Good leadership demands the creation of opportunities for boys and girls to gain *valuable* experience. It is valuable when it involves constructive effort on their part to meet their own needs. It is valuable when they become able to recognize and to define needs formerly unrecognized. It is *more* valuable when satisfactory answers to their needs are found and they become aware of the needs of others. It is *most* valuable when they gain enough ma-

[11] C. G. Jung, *Modern Man in Search of a Soul* (New York: Harcourt, Brace & Co., 1933), p. 261.

turity to want to help other individuals, the community, and the world.

To influence, to inspire, and to help teen-agers to progress steadily from self-interest to world interest is a major objective of adult leaders of teen-age groups. Stated simply, the objectives of an adult leader should be: to offer teen-agers every possible opportunity to discover the meaning *for them* of those concepts which have endured; to create opportunities for them to translate these concepts into action that is meaningful during their *present teen-age life;* to maintain personal attitudes and behavior that the teen-ager can recognize as a worthy goal toward which to strive.

There are important ways by which the first two objectives can be developed. The leader should create opportunities whereby the individual within the framework of his group can develop in spirit, mind, and body in as nearly equal proportions as the resources of the sponsoring agency will allow. This is done to the end that the young person will come to the understanding that he is a whole person and not one neatly divided into compartments, each of which is separated from the other by a closed door.

The leader should provide the maximum number of situations that will afford real experience in democratic government. This is done to the end that the teen-ager may realistically come to the conviction that the individual counts for something; that he can have individual influence and still work co-operatively for the best good of all.

The leader should encourage the kind of atmosphere and settings whereby all aspects of learning, not subject matter alone, can be explored, experienced, and evaluated. This is done to the end that the young person may arrive at a concept of freedom for the human spirit in the search for truth; that he may be able to formulate for himself that aspect of truth which will best help him to live a full, re-

sponsible life, giving respect for those things which are truth for others.

The leader should create opportunities whereby each individual can develop and use constructively both initiative and leadership ability in whatever measure he can develop them. This is done to the end that he may come to measure his responsibility to the world by his own ability to assume that responsibility.

The leader should develop the "give and take" spirit between adviser and group that will constantly make it easier for the adviser to open up more and more ways for them to explore. This is done to the end that the questing spirit will grow and that teen-agers will find more and more purposeful and constructive ways of meeting their needs.

The leader should provide opportunities for fellowship through worship and for finding reality in the world's finest spiritual values. This is done to the end that these younger people may feel increasingly secure in the created universe; that they may begin to feel that there is a kinship in all humanity.

The third objective is accomplished by the leader's own efforts to maintain personal integrity in all relationships to teen-agers as individuals and in groups. Boys and girls recognize an adult example of self-confidence. They are trying, by every means in their power, to acquire self-confidence themselves. They are not always mature enough to analyze or to evaluate the kind of self-confidence displayed by the adult. They are not experienced enough to judge whether the adult confidence is grounded in selfish motives, disguised as unselfish ones, or whether it is the result of the maturing process that produces genuinely unselfish motives.

The present is so mightily important to them that they cannot foresee what the future will hold for them when they follow a self-seeking or power-seeking adult. Those who

have seen Communist Youth in action are convinced that the enthusiasm for the movement is not by compulsion alone or even mainly. Teen-agers will follow a real leader—good or bad—whether he is of their own age or an adult. This makes it important for adults to understand the motives behind their interest in an attempted leadership of youth, and to think honestly about the fundamental principles of life by which they actually live. Adult leaders must deliberately evaluate the world's principles and decide which among them must be preserved for the good of all mankind, and they must re-examine their personal actions and make them conform to the best as they know it.

CHAPTER TWENTY-ONE

SUMMARY—THE MEANING OF GOOD LEADERSHIP

GOOD LEADERSHIP is based on the leader's view of himself as an instrument in the hands of his own highest spiritual values. It is the help he gives to the individual and to the group toward understanding themselves. It is the help he gives to all members of the group toward an understanding search for constructive answers to their questions and problems by means of the total club program.

Good leadership guides individuals toward mature adulthood. It does not impose adult standards on nonadult personalities. It teaches, but by indirection, with no classroom set-up. It recognizes that a group learns by mistakes and it is willing to let a group so learn. At the same time, the leader helps the group protect itself from mistakes that would be harmful to individuals or to the group.

Good leadership lets the group set particular goals for itself in an effort to meet their needs constructively. It recognizes that teen-agers have a world of their own that is not the same as the childhood or adult worlds. It attempts to

understand this world, its best and worst standards, its language and customs, its hold upon the teen-ager.

The tools which a leader uses are the club organization, a genuine regard for boys and girls as people, and the total program of the club activities.

The keystone of good youth organization is to provide as many opportunities as possible for achieving self-determination by means of democratic processes. The keystone of good program planning is to have or find or create resource materials that will best help the membership to profit from their chosen programs. Leadership is the cement that holds the keystones of organization and program in their relative places and in their proper perspective. Good leadership maintains an understanding alertness to the individual and group needs. It creates that degree of group confidence which will allow the leader to share his or her best.

The adult leader is a guide to the better understanding of orderly democratic processes in a free society. Club organization is the medium through which this guidance can be offered. The adult leader is potentially a wise and mature friend to individuals in the group. Genuine friendship with the group as a whole makes individual help possible. The adult leader is one instrument in producing adequate program ideas for the consideration of the club membership. Imagination and resourcefulness are his chief assets.

Each adult who undertakes this kind of service must consider the cost to himself. He must be willing to make the maximum expenditure of his available time and energy. The reward cannot be known until the effort is made.

PART FOUR

Program Planning with Teen-Age Groups

CHAPTER TWENTY-TWO

WHAT IS PROGRAM PLANNING?

PROGRAM planning, in its broadest sense, is the term used to describe everything that is done to organize and sustain club groups for the fullest satisfaction of the membership. For practical purposes the term needs to be divided into two parts. One can be called long-range planning and the other short-range planning.

LONG-RANGE PLANNING

This aspect of program planning is almost exclusively adult responsibility. Even though the young folks have a chance to express their ideas about the kind of organization they desire and the kinds of things they would like to do, adults must make some major decisions and plans in which the teen-agers cannot share.

Office Space and Equipment

Provision needs to be made for office space for the supervisor of the clubs, whether a professional person or a volunteer. It is important to have a central place where the boys and girls may get information they need for their club

activities. Books and other club program materials need to have a place. Some records need to be kept. These may vary, depending on the kind of agency sponsoring the group. The minimum is a file of personal record cards, one for each member. A convenient size is five by seven inches. The name of each boy or girl, address, telephone number, father's name, mother's name, and church affiliation should be recorded. This much is important in case of illness or accident during club time. This size would allow for the accumulation of other information about the members, such as grade in school, school activities, club offices held, or other club responsibility assumed. An adviser's estimate of the boy or girl is valuable in case a change in advisers becomes necessary. It is a help to a new adviser of an established group to know something about the boys or girls in the club. Sometimes a boy or girl gives the name of the adviser or supervisor when applying for an after-school job, and information that can be kept on such a personal record card is often needed for this purpose.

A typewriter is almost essential. Access to a mimeograph machine is a help, especially if the clubs decide they would like to issue a news sheet. This is of such value to club groups that consideration should be given early in organizational plans as to how they may establish one.

Organizational Policies

There must be some adult rules concerning what the boys and girls can do. It is wise also to give some thought to what the boys and girls cannot do. It is a part of long-range planning to try to foresee what a club might do that would be against the principles of the sponsoring agency. This was illustrated in the case of the club that raised its funds by selling chances.

All negative as well as positive rules should be definitely

and simply formulated. Advisers and clubs should know, from the beginning, what these rules are. The clubs must understand that none can be broken. Outside these rules—the fewer the better—the club membership should have complete freedom.

This constitutes the balance between adult authority and youthful freedom which has been emphasized throughout this book as a basis for good teen-age club organization. It is adult responsibility to decide how much adult authority there has to be.

Club Finances

It is necessary to determine whether dues shall be paid to the organization by the club as a group or by individual members. The young people should carry some financial responsibility for their club opportunities. What the amount should be would depend upon the financial status of the majority of the members, the over-all cost of the club project, and the manner in which the major expense is carried by the sponsors. High-school boys and girls rarely can afford more than $2.50 a year for membership dues of this kind.

A very workable arrangement is to have each boy and girl pay $1.25 each six months directly to the sponsoring agency. They should understand that this amount contributes directly to such expenses as light, heat, janitor service, and program materials.

In addition, each club sets its own dues of five, ten, or twenty-five cents a week. Whatever the amount set by the club membership itself, the total sum should be strictly the club's own money to use as they choose.

Sometimes the sponsoring agency serves as a bank for the clubs. The treasurer is provided with deposit and withdrawal slips in duplicate. For each financial transaction, one set is kept by the agency and one by the club treasurer.

This arrangement, while making extra book work for the supervisor of the clubs, offers an excellent medium for training a club treasurer in financial responsibility and simple bank procedures. If the club treasurer is required to balance accounts once a month and compare the result with the adult record, he learns how to be accurate and systematic in handling the club's funds.

The system has many advantages. It is educational. It prevents a club with small funds from becoming a nuisance to a commercial bank. It relieves the treasurer of the temptation of having club money around the house. Club money is always available when the clubs are meeting or the organization office is open. There is a safeguard on expenditures for the club membership. When this system is in operation, withdrawal slips must be authorized by the club president and countersigned by the club treasurer. In all clubs there are one or two members who urge expenditure of money against the ideas of the majority. Unless there is a business-like way of handling the funds, such members too often have their way. The final argument in favor of some such system is that treasurers "forget" to keep a record of who pays dues and who does not. This often causes friction in a club. When a formal record is kept, which in turn is checked against adult bookkeeping, the club benefits because laxness in handling members' money is at a minimum.

Officer Training

Provision needs to be made for giving help to all new officers before they take over their duties. Boys and girls feel it a great honor to be elected to office and usually feel responsibility. They are fearful lest they may not do a good job. They appreciate help in knowing exactly what they should do.

It works out very well to have all officers meet at a special time, say on a Saturday morning. A brief ceremony or an inspirational five-minute talk is a good way to open the meeting. Following this, all the separate officers meet with an adult who discusses with them the responsibilities of the office. Time for questions should be allowed. A simple set of parliamentary rules should be provided for the presidents. It is an advantage to have standard account books for the treasurers and standard secretary's books. The latter should be bound rather than loose-leaf. This is accepted practice in any well run adult club, so it is well for the young people to learn it at the beginning of their club experience.

Another way of handling the officers' training session is for the adviser of each club to meet with all the officers at one time. This has advantages. When all officers meet together, each becomes familiar with the duties of the other. Whether this latter course is followed in the first officer training or not, advisers should be helped to see that regular consultation with the club officers makes for smoother functioning.

Club Councils

Since one of the objectives of teen-age club organization is to give the members experience in democratic government, a club council, on a representative basis, is very important. This council should be responsible for making rules for the conduct of the separate clubs. Many disciplinary problems, which arise from time to time in the best of clubs, can be safely referred to a representative council for settlement. The council can be responsible for planning co-operative club activities, such as holiday dances or special programs for Thanksgiving, Christmas, and Easter. The more that can be done to unite the separate groups, the stronger the

teen-age organization will be. Such a council could be of further benefit to the clubs by taking the initiative in organizing a community or intercommunity council to include youth groups sponsored by other agencies.

In long-range planning the adults foresee things of this kind that would be of value to the teen-agers individually and in groups. They are then prepared to act, if and when the need arises.

Advisers' Meetings

It is a part of long-range planning to make provision for regular meetings of the club advisers. It is of great value to them to get together to exchange ideas and compare notes. Such meetings give the supervisor opportunity to display and discuss any new program materials.

Some supervisors make the mistake of doing all the talking at such meetings. It is far wiser and more profitable if each adviser in turn is given an opportunity to discuss the affairs of his or her club before the supervisor speaks. It is rarely that an adviser's club problems are unique. Often one adviser has successfully met a problem that has just arisen in the club of a different adviser. By sharing experiences the advisers find out that, on the whole, the group of each is no better or no worse than some other.

It is important that the advisers to all the clubs have a real sense of solidarity and of working together. When the advisers appreciate, through experience, the value of co-operation, they are apt to emphasize the importance of teamwork when helping the teen-agers.

A good supervisor or director of teen-age clubs will always have inspiration, encouragement, and concrete ideas to offer the advisers after they have had a thoroughly free discussion of their individual group affairs.

Publicity

This is important in order to keep the activities of the clubs before the community. A good teen-age organization is of interest to the parents of the boys and girls and to the young people themselves. Plans should be made for continuing publicity.

Some local newspapers have a special reporter who regularly calls the supervisor on club meeting days. It is wise to have something of interest to report, and it is rarely that nothing interesting happens. Local papers are usually glad of a chance to get pictures of outstanding club leaders or of some special ceremony or function.

It is impossible to cover in detail everything which comes under the heading of long-range planning. Enough has been suggested to indicate the type of consideration to which adults need to give thought. In summary, long-range planning includes all the mechanics of creating a going teen-age organization. It sets the present limits of development in line with present finances, principles, and policies of the sponsoring agency and with the number of teen-agers enrolled in the clubs. It is an integral part of long-range planning to visualize the possible expansion of the present program and to determine adult attitudes concerning the direction the expansion may take. In foreseeing expansion it is also necessary to plan ahead and make financial and administrative provision for it. This phase of program planning is always adult responsibility, with emphasis on adult co-operation.

SHORT-RANGE PLANNING

Short-range planning is the heart and soul of the teen-age club group. It is for a single meeting, a series of meet-

ings, or an interclub meeting. It is for a service project, a social event, some physical activity, or money-raising scheme. Whatever the activity, it *originates within the group.*

In this aspect of program planning the *group itself* has the major role. The adult is in the background, feeling the pulse of the group, observing the strengths and weaknesses of individuals as they function or fail to function within the group, spotting those who need individual help, thinking of ways and means of helping the officers to become more effective—all the while maintaining an alert mind and heart, ready to help.

The question might well be asked: "If the adviser is to stay in the background, why bother with an adviser at all?" The adviser is to the group as the roots and trunk of a tree are to the branches. The adviser is a source of nourishment for the group in the sense of being a reservoir of ideas, inspiration, and encouragement. The secret lies in becoming so sensitive to the individual and group needs that the adviser will become active and offer appropriate help at the very time it will be most acceptable.

The leader's main job in relation to this phase of program planning is to learn to recognize what is adequate substance for a club meeting, to become increasingly able to find suitable materials, to show understanding of the individuals and the group as a whole, and to help club members gain the maximum value from any chosen program. The first two tasks constitute planning; the third and fourth constitute leadership. Planning and leadership cannot be separated. They are like twins, although not identical.

There are at least two factors that determine the adequacy of material for a club meeting. The first of these is the range of teen-age questions, all of which can be grouped under five or, at most, six general headings. The adult adviser can therefore know in advance what kinds of questions will in-

evitably arise sometime. He cannot forese when, how, in what form, or in what order any of them will appear. The major classifications of teen-age interests and problems are listed here once more. This is done not only because they are so very important but because they are of inestimable value to the adviser in helping the group with their club programs.

Personal Problems. These involve learning to understand themselves mentally, physically, and spiritually, with all the details and worries about looks, clothes, and the kinds of personalities they have. How they seem to others, general friendships, standards of behavior, personal financing, relationship to adults and especially parents, and school problems including teachers are also involved.

Boy and Girl Relationships. The subject runs the gamut from making friends with each other and the first simple dating to the understanding of the place of sex in their lives and preparation for marriage and homemaking.

Further Education Versus Work. This involves an evaluation of more education and an investigation of the kind possible, consideration of kinds of work, and an understanding of the preparation involved in pursuing either further education or work, or both.

Religion. Teen-agers have a keen interest in the broad subject of religion. They want to know what it is, if and how it can affect their lives, and how to evolve a satisfactory point of view about life taken as a whole.

Community and World Responsibility. Teen-agers do come to a point, often sooner than an adult realizes, when they want to know what they can do now and in the future to help the world along.

The second factor in recognizing adequate substance for a club meeting is an understanding that the amount of subject matter need not be exhaustive at any one time or on any one subject. It is not the nature of the teen-ager to track down every detail of a question. The degree of sus-

tained interest within the group regulates both quantity and quality of program subject matter.

Good leadership is shown when the adviser senses that interest in a subject is waning or has waned. An understanding adviser will not try to force the group to pursue the subject further. Teen-agers know when they have had enough and are ready to go on to something else.

Two girls were overheard discussing their club programs at a conference. One said, "We're working on boy and girl relationships." With typical teen-age surface confidence the other remarked, "Oh, *are* you? We passed that stage long ago and are working on race relationships."

Willingness and ability to open a new door of thought or action and equal willingness to close it, if the individual or group is not yet ready for it, is the essence of effective leadership in program planning.

To find suitable materials for club meetings requires a conscious effort at first. Later it becomes almost second nature to say, "Here's something my club can use." Jotting down ideas helps to establish the habit of keeping the club group needs in the back of one's mind, in the midst of one's own interests and activities. Ideas to suggest to a club's program committee can be gained from such sources as routine reading of magazines, news or feature stories in the newspaper, radio programs, points made in general conversation, or overheard remarks by teen-agers.

For example, just one magazine in a single month had these contributions to make: (1) "What This Country Means to Me" by a Negro who, with persistence and faith, against all kinds of odds, established his own business in the deep South; this could easily contribute ideas if the group were discussing race relationships. (2) A graphic presentation of the American Bill of Rights; each one of

these rights could form the basis for a discussion revolving around the meaning and responsibilities inherent in them. (3) "One 'R' at a Time," a discussion of a new theory of education by which one subject is tackled separately for a long enough period to get the "feel" of it; high-school boys and girls might have interesting ideas on a subject like that. (4) A clever and interesting "Recipe for Real Religion"; each statement of this formula presents a potential point for investigation. (5) "As Others See Us" is a condensation of a book in a form brief enough and yet challenging enough for teen-agers to discuss our own country through a foreign-born American's eyes. (6) "The 'Gimmes' Sap the Nation's Strength"; this is a one-page article pointing up the increasing responsibility for people that is being assumed by the government and raising the question—What is the policy doing to youth's initiative?

Another magazine had an article describing a series of eight or ten pamphlets for teen-agers in the field of vocational guidance. Each pamphlet dealt with a different kind of job or profession, stating the qualifications needed, future possibilities in the job, and approximate beginning salary.

In these two magazines was enough material for at least twenty club meetings. Good leadership demands that the possibilities of any program material collected should be explored with the club's program committee. There will always be the risk that the committee may toss out everything. Even so, the fact that the adviser made an effort to be helpful establishes his positive interest in the minds of the club members. Perhaps weeks later they'll ask for something they rejected the first time.

Before leaving the general subject of short-range planning, mention should be made of several negative adult attitudes that are apt to appear and need to be guarded

against, since they reduce the possibility of freedom for the group in planning its own programs. There is the adviser's assumption that he knows best, as well as the inaccurate feeling that younger people *expect* an adult to know all the answers even if he doesn't. Sometimes adults have the tendency to lose flexibility. This shows up when the adviser feels impatient because the group seems to be flitting from one subject to another, unable to settle down to a sustained interest. It shows up also whenever the adviser fears that if the young people do not get the whole answer *now* they never will. There is the tendency to forget there are *many* ways of learning the meaning of life. Youth wants to find out all ways, not just the one the adult leader has found.

Finally, in addition to subject matter and avoidance of such negative attitudes as the above, short-range program planning involves the means and methods that an adviser can devise to help club members to work and play together harmoniously within their separate groups and in a wide range of interclub activities; to learn to formulate their own individual ideas, aims, and purposes and to understand and tolerate those with different ideas; and to learn to recognize circumstances that do not allow compromise, when compromise is possible and how to accomplish it, and when to stand firm without being antagonistic in attitude or manner.

Long-range planning is the result of adult effort to foresee what needs to be provided in order to make possible the effort of teen-agers to meet their own needs and attain fruitful results.

Short-range planning results in effort by club members to meet their needs through serious meetings, social affairs, and physical activities within the framework of their club organizaton. Individuals and groups are helped by the adult's resourcefulness in locating usable material for club

meetings. Both are further helped by wise leadership in the use of the materials and in planning suitable and enjoyable social affairs.

Long-range planning and short-range planning continually separate and merge in practice. In theory they combine to constitute all that is meant by program planning.

CHAPTER TWENTY-THREE

PLANNING THE FIRST PROGRAM WITH THE GROUP

In LONG-RANGE PLANNING we discussed what advance general planning needs to be done in setting up a teen-age organization. In short-range planning we discussed general principles and methods of planning applied to an adviser's relationship to any single group.

This chapter suggests specifically how an adviser may proceed from the election of the club's officers to a discussion of the club's purpose, from getting acquainted with each other to the start of a first program.

If the group is new the first few meetings will need to be devoted to a discussion of organizational plans for the club. If the group is not new or is a natural group (boys or girls who already know each other, even though meeting as a club for the first time) they may have quite definite ideas as to election of officers and the kind of program they want. This simplifies the adviser's job and gives welcome time to size up the group. Whether the group is new or not, the adviser will have to serve as chairman until a temporary or permanent presiding officer is elected.

Whatever the original status of the group membership

and adviser, the use of an interest finder or check list is of real value as a first step in direct program planning with the group. The sooner one is used, the sooner the adviser can know what specific program resource materials will be needed. He can also gain some ideas as to the order in which the areas of interest will emerge.

Here is an example of a check list or interest finder. The statements were made, individually and on paper, by one hundred boys and girls, and were in answer to two questions on a general questionnaire: (1) What are the most pressing personal problems affecting youth today? and (2) What are the most pressing world problems affecting youth today?

INTEREST FINDER OR CHECK LIST

Developing character toward adulthood
What to do about racial and religious prejudice
Is college essential
How balance school work and other activities
Dating, going steady, sex problems
How get a job
Money
What does a prospective employer want to know about me
How improve student-teacher relationships
Parent trouble
What is communism
What is socialism
How can we find our faults and correct them
What can we do about teen-agers abroad
How can we understand U.S. politics and government
How can we face the world as individuals
Driving a car
What is good citizenship
Obstacles to world peace
How discriminate among religious, moral, and political ideas thrown at us

Threat of war—the "A" and "H" bombs
Possible unemployment
Uncertainties in world religious and political ideas
How to make and keep good friends

Subjects can be modified or restated, or entirely new lists drawn up to suit any particular group. It is important to observe that all the subjects listed can be classified under one or another of the five general teen-age interest headings. A list of this kind can be used in one of two ways: (1) Give a copy to each member, or list all the subjects on a blackboard; take a group vote after discussion to determine the popularity of each question; take a second vote on the most popular five or six questions in order of choice. Or (2) Let each member independently, with no discussion, check five or six subjects in order of choice, or number the entire list in order of choice; take a group vote on only those subjects receiving the majority of individual votes, in order that the group may decide the subjects they wish to incorporate into a program, and in what order.

The first method would require one meeting; the second would require two meetings, in order to give the adviser time to summarize the individual choices.

The second method of using a check list has advantages over the first. The adviser gains knowledge of the interests of all individuals, even though no names are put on the papers. The members should be given freedom to sign their names or not as they choose. Those who do usually prove to be more genuinely sure of themselves.

The adviser also gains knowledge as to where the individual of the group stands in the growing-up process. Interest in the more personal problem subjects indicates the least maturity. Interest in religion, a point of view about life as a whole, or questions of social responsibility indicate the

most maturity. It is important, however, not to take the results of a check list at its face value, especially if the adviser is new to the group. The teen-age tendency to hide real feelings until sure the adult is on the "up and up" may color their choices.

A group choice, by discussion, following an individual choice based on a chance to think quietly about the subjects is apt to give a more accurate picture (in regard to maturity) of the group status, and it gives the adviser opportunity to classify the members as those who have the courage to speak up (probably potential leaders); those who do not have the courage to speak up but still have ideas that they talk about in whispers to their friends (potential committee members); and those who apparently are indifferent to the whole thing (the ones who potentially need help.) Only time will tell whether their apparent indifference is due to shyness that will not allow them even to appear interested, covering up a basic feeling of insecurity within themselves, or whether they are superior, with some special talent that can eventually contribute much to the group as a whole if it is brought out into the open and encouraged.

Such a classification is, of course, only approximate. This use of the device is chiefly for the adviser's benefit. The adviser can more quickly feel the pulse of the group by this method than by most others. In order to help build a constructive program, it is to his advantage to understand the status of the individuals and the group as quickly as possible.

After the group has decided on the subject in which it is most interested, it should then be free to discuss and to decide how it wants to handle it. There are a number of alternatives: a speaker who can give information they think they need; a group discussion among themselves to

see how far they can get alone; assigning outside investigation to one or more members who will report at the next meeting, following this report by a discussion, a speaker, or both. They may think of other alternatives than these. Whatever the decision, it should be their own.

For example, a girls' group decided on the subject, "Boy and Girl Relationships," opening with a discussion in their own group. In the course of this discussion several members mentioned a number of things boys do that girls do not like. Others mentioned things the girls like. They tried to figure out why the boys did both kinds of things. The outcome was a decision to make a list of everything they could think of in both these categories. The next step was a decision to submit this list to a boys' group, asking the boys to submit a similar list to them. Both groups used these lists as a basis for several discussion meetings. At a later meeting they exchanged reports of results. Both groups decided that the discussions cleared the atmosphere and produced a better understanding of each other. Then the two groups mutually decided to have a party together, and they all had a good time. The final outcome was that these groups combined for a series of meetings on the unexpected subject, "Ways to World Peace."

Results are not always as good as this, but the possible results are worth the experiment to let the groups find out what they can do alone—the adviser standing by, ready to help at all times. Many adults, looking upon the first stages of this program, seeing meeting after meeting apparently wasted on what seemed to be superficial matters, could easily become discouraged. This adviser recognized that the teen-age is the natural time for boys and girls to begin to be together more intimately. Since frankness and honestly between the sexes would eliminate a lot of adult heartaches, she felt it was a good thing, in itself, for these

teen-agers to discover that it is possible for boys and girls to be both frank and honest with courtesy.

These two groups actually spent less time on boy and girl relationships and moved on to a more complicated subject sooner than some of the other groups that tackled a more complicated subject first.

Such a comparison of groups is not always accurate. The girls' group initiating this program might have felt more free with their adviser than some other group. Therefore they showed their truest feelings in their first choice of subject. There is no way of knowing how fast any one group will go ahead or why one group goes ahead of another, but the relationship between the adviser and the group does have some effect upon the group's decisions and progress.

There can be no hard and fast rules as to how to proceed with a group for its first meeting. The most that can be done to help an adviser off to a good start is to indicate some of the things that need to be accomplished and suggest some ways to begin.

Be genuinely friendly but do not rush teen-agers by too much enthusiasm. They'll be sizing up their new adviser for a month or more. He cannot expect to be taken into their confidence right away. Genuine liking for them will gain their confidence with minimum delay.

It will be necessary for the adviser to serve as chairman of the group until a president is elected. If the group is new it would be wise to talk to them about a check list, explain its purpose, and suggest that a vote be taken to decide which they will do first—elect officers or check a list of program subjects. If the check list is chosen, the adviser will carry through the first meeting and any following ones devoted to the contents of the list, at least until the club officers are elected. Once the group elects its presi-

dent, the adviser should withdraw and leave the meeting in his or her hands. This procedure indicates to the group that the adviser's purpose is to help but not to "run the group."

If the election takes place first, the adviser asks the president for permission to speak to the group when the time comes to discuss program. This courtesy strengthens the adviser's position in relation to the group. It is a first step in establishing the give and take atmosphere so necessary if the adviser is to be able to help the group. The adviser can then suggest the use of a check list, leaving the group free to reject the idea. The chances are that the suggestion will be acceptable. If the group have no alternative and are at a loss as to how to proceed, the adviser could suggest that they list, on the spot, whatever is of interest to them. Decision could then be reached through discussion and voting.

At the close of the first organizational meeting, the adviser could well suggest meeting with the newly elected officers to discuss possible future plans for the group. As a rule, newly elected officers welcome this opportunity. Usually they are a bit scared and overwhelmed by what seems to them a high honor and big responsibility. It is advantageous to get acquainted with the leaders among the members as soon as possible and establish confidence. Once this is done the "grapevine" goes into action and word gets around that the leader is "okay." At this meeting with the new officers possible committees can be discussed. The principle of putting each club member to work can be emphasized.

The only thing that is certain about the first meeting is that the adviser will have to serve as temporary chairman. It is only as he or she meets with the group that a decision can be made about the next move. If the adviser has a

number of alternatives in mind it should not be difficult to choose from among them or see a new and better one when face to face with the group. In general it has proved wisest for an adviser to keep his own plans, objectives, and ideas to himself until he is sure to what extent he has been accepted. Once a free and easy relationship has been established, there is less danger of moving too fast for the group. This is not to say that the adviser should ever be afraid to speak up or to influence; it is rather a question of wise timing and making use of the principle of psychological readiness. This principle, simply stated, is that any individual learns new ideas more easily at the moment when interest is fully aroused.

The first few weeks of meetings are of vital importance to the future of the group and to the effectiveness of the long-range program plans. An adviser cannot make a mistake by moving slowly but with confidence.

CHAPTER TWENTY-FOUR

OTHER PROGRAMS

In a well organized group there should always be a "program committee." The responsibility of this committee is to consider ideas arising spontaneously in the group, from a check list, or through direct or indirect suggestion from the adviser and to work out a suggested plan for the group's consideration. By working closely with such a committee, the adviser can influence and help the group in progressive thinking and growth. Often an adviser working closely with a committee can suggest a possible program that neither the group nor the committee has thought of. Sometimes an alert adviser catches a remark or parts of conversation of club members that will give a key for a program suggestion.

One illustration will show how a program might be chosen by a check list, worked out through a committee, and brought back to the club, indicating a wide range of program possibilities growing out of the original subject chosen. Another illustration will show how an overheard remark was developed into a program.

"WORLD PEACE"—A CHECK LIST CHOICE

If the club does not have a program committee, the adviser might suggest to the president that such a big subject could be better handled if broken down, and therefore a committee to consider it would be wise procedure. Arrangements are made with the program committee chairman to hold a discussion meeting of his committee. If the chairman is known to be a good discussion leader, let him or her go ahead; if not, here is an opportunity for the adviser to teach a committee what a good discussion is. At the beginning of the meeting all members should be given a chance to express their ideas for a series of meetings.

The adviser might suggest that the committee outline all the topics they could think of that might be obstacles to world peace, and that the chairman present this list of topics at the next meeting and ask for a club vote on the one that interests them most. Before the next club meeting the adviser should select reserve program materials or get new materials of value in developing a meeting on *all* of the topics listed by the committee.

After the committee chairman has reported to the club meeting and before the members vote, the adviser should ask permission to speak to the group. He would lay before the club whatever information is available to make a profitable meeting or two on each of the topics reported by the chairman. He should then sit down, keep quiet, and let the group through its presiding officer carry on from there and make a free choice. Needless to say, the adviser should be ready to answer any questions but he should not influence the young people in their choice.

Several possibilities for meetings might result. For instance, they might decide that the economic situation was a major obstacle and important to discuss. This discussion

might lead into an investigation of food requirements and the amount available per person in this country as compared to European countries. It might lead into an investigation of E.R.P. It might lead to a decision by the club to send a CARE package periodically, or to acquire the name of a special family in Europe and help them through friendship letters, clothes, and food.

They might say the difference in races was the chief obstacle. This might lead to an interesting study of various races to see which differences actually existed and which were assumed, due to prejudice. At this point the group might break away from the larger issue and spend some time on race relationship problems in our own country.

They might say the difference in forms of government was the trouble. This might work into a project to find out why we feel our form of government is better. At this point they might break away from the main topic and spend some time considering what they can do to prepare themselves for voting citizenship.

Differences in religion might be voted on for a first discussion. This might lead into an investigation of the different world religions. It could conceivably narrow itself down to a discussion of how one can tell which religion is better than another, or how to achieve a personal religion. It might work into a decision to have a panel discussion with speakers representing the three major faiths, or they might decide to visit different churches representing various creeds or points of view.

The only certain thing is that a group will pursue one subject only so long as they can see value in it. The adviser can continually open doors on any subject. Imagination and flexibility are the adviser's chief assets in helping a group first to see the program possibilities in a sub-

ject and then to gain the maximum value for the program subject chosen.

POSSIBILITIES IN OVERHEARD REMARKS

A boy missed a club meeting. Another boy was heard to ask, "What was it, parent trouble?" A girl was overheard to say to another, "Gee, you have lots of boy friends. How do you get a boy friend anyway?" A boy on a bus said to a friend, "How can you believe in God? Science has all the answers."

Such remarks—and they are constantly occurring—give an adviser a key to possible program suggestions. Clubs come occasionally to a stalemate on program ideas. An adviser who keeps ears open can quietly work on ideas to suggest when the club's ideas have run dry.

Let's take the first remark. How could a program develop from that and how would an adviser suggest it? The suggestion would first be made to the program committee. The adviser could tactfully mention that the remark was overheard. Then the question might be asked, "What is parent trouble anyway and do you think many of the group have it?" The answer would probably be yes. Perhaps out of the discussion a decision will arise to have one or two parents give their points of view, if the adviser suggests that parents have their troubles too; or a decision might be reached to have a club discussion on what causes parent trouble and what teen-agers can do about it. Again there is no way of knowing what reactions might come from a suggestion of this nature by the adviser.

A program based on an overheard remark is possible only if a revelation of one of the known teen-age questions or problems is inherent in the remark. It must hold the germ of a general problem if it is to be usable as

a basis for a group discussion. The group might like a suggestion of this kind, or they might ignore it. Due to the stimulation produced by an adviser's suggestion when they were running short of ideas, they might come up with something quite different. And they might say, "Nuts to program—let's have a party!" There are times when this is an excellent solution.

CHAPTER TWENTY-FIVE

PROGRAM SUBJECT MATTER

THE MAIN DIVISIONS of teen-age interests have already been outlined. Many specific questions, actually asked by boys and girls, have been indicated in Part I and Part III. Detailed discussion of all questions is not possible in a single book, but there are three aspects of life which need special discussion because the teen-ager is touched by them whether he wishes to be or not. These are: ritual, religious ceremony, and worship; the place of sex and citizenship training.

RITUAL, RELIGIOUS CEREMONY, AND WORSHIP

One characteristic of the small child is an instinctive wonder and sense of real joy in the mystery of all created things. The universe presents no problems to a young child.

The teen-ager has lost some of this sense of mystery but has not become callous to the mystery of life itself. The beauty of character in people and the beauties of the earth are not yet taken wholly for granted. In these they have a

foundation for a sound religious outlook on life. Their love of ritual can add to it. Their appreciation of simple religious ceremony and real worship experiences can further enhance it.

Good leadership is shown when the adviser helps the club group to have as many such experiences as possible. It is good program planning to help the club program chairman collect materials and devise ways of creating opportunities for strengthening the foundation and for building new steps toward a more complete religious outlook on life.

The first step is to encourage club members to open and close their meetings with a meaningful ceremony. A simple prayer of their own making, the stating of the club purpose, a song which embodies the spirit of the club's activities, an inspirational poem, or a bit of prose are all appropriate for opening or closing a meeting. Many clubs elect a chaplain whose duty is to conduct the opening and closing of the meeting. Some clubs have a committee to plan ceremonies of this kind and appoint a different club member to preside each week. An adviser has a real opportunity to help a club find spiritual food in these ceremonies, brief and simple though they may be. To open and close their meetings on a serious note is to point up the value of meeting with dignity and for a worth-while purpose. This is one aspect of a religious outlook on life.

The next thing to do is to help the club members develop a ritual to be used for the installation of club officers and for welcoming new members. Candlelight can be effectively used in such rituals. A favorite way of using candles is for each outgoing officer to light a candle for the incoming one. Graduating members of a club like to light candles for new members who will take their places. Many clubs work out rituals that have not only meaning for

themselves but beauty for an observer. To make a ceremony of the installation of new officers is to emphasize that an honor given implies responsibility assumed. To formally welcome new members to a group signifies that friendship is worth something. This is another aspect of a religious outlook on life.

If either of these types of ceremony is to be effective, the young person in charge may need help. Sometimes a boy or girl has not given himself enough preparation. He or she stumbles over a word and someone giggles. This is not due to lack of appreciation of the ceremony's meaning but is an expression of embarrassment for the one who has failed. An adviser can help the boy or girl prepare adequately for the ceremony and thus become sure of himself. The greater the poise of the one presiding, the deeper the experience is for the club membership.

An occasional vesper service on a Sunday afternoon, worked out by a club committee with the help of the adviser and followed by tea or milk and sandwiches, often proves acceptable. It provides one more opportunity for young people to translate their inner thoughts into words of their own choosing. When they are encouraged to express their thoughts in their own way, many adults are surprised to find how deep they go.

A group could plan an outing followed by supper in the woods where a campfire is possible. Such a setting provides an ideal atmosphere for expressing inner thoughts. For an occasion of this kind the adviser might prepare in advance a meditative talk or simple ceremony during which he could share some of his own thoughts. Pauses between ideas and a short period of quiet at the end give the boys or girls a chance to collect their own thoughts. Almost inevitably some will find expression, especially if the young

people are not pressed or do not feel obligated to say something.

Christmas, Easter, and Thanksgiving all hold endless possibilities for services with real religious significance. Many simple one-act plays are available for these holidays. Teen-agers often show surprising ability to work out original ways of expressing the spirit of these seasons that mean so much to all of us. Tableaus or pantomimes are excellent mediums to use. Background music or a story well read can be used in conjunction with these.

A service of meditation or worship is often appreciated at the close of a club officers' conference or any series of meetings when concentrated thought has been given to club purposes and improvement in the value of club programs. Through such a service thoughts can be directed toward availability of spiritual help in making ideals real. A service of this kind was arranged for the close of a two-day conference of a hundred or so club delegates from different communities who had met to discuss ways of making their club groups more valuable.

The setting for the service, held on Sunday afternoon, was carefully arranged. A simple platform with potted palms on either side was put up. In the center of the platform at the back wall was a long table with a large picture of Christ flanked on either side by tall white lighted candles. A simple lace cloth covered the table. Quiet classical music known to be liked by teen-agers was played by records as they assembled. An order of service was given to each one on entering the room. This eliminated the need for announcements of any kind. The service itself was in liturgical form, the main statements being read by a person concealed behind the palms. This eliminated possible distraction caused by movement of the person or the rattling of papers. The refrain was spoken by the group. A

final hymn known to be a favorite with teen-agers was sung, and that was all.

The writer felt the spirit of worship in the meeting. That the young people felt it too was obvious. There was no dismissal. They simply knew the service had come to an end. In groups of twos and threes they left without a word until they were several rooms away from where the service was held. Compare this reaction to the one in an average church. The hustle and bustle, as well as the talking among friends, begins the minute the benediction is pronounced and long before the organ music ceases.

The experience of true worship in fellowship with others contributes perhaps more than any other one thing to a satisfying conception of a religious outlook on life.

Sometimes Jesus or the Bible enters into a group discussion. Usually it becomes obvious that the young people know little or nothing about either, even though many of them have gone to Sunday School since childhood. Then it would be quite in order for the adviser to suggest to the program committee that one or two programs be devoted to the Bible. The Gospel of Mark is an excellent book for discussion if interest is shown in Jesus himself. It was written by a young man, Mark, who was possibly the boy who ran from the scene of the arrest of Jesus in such a hurry that he left his dressing sheet in the hands of one of the Roman guards. It is supposed to be one of the oldest, most accurate first-hand documents of Jesus' life. It gives the feeling of vigor and action with its thirty or more instances of "straightway" this happened and "straightway" that. This action element with its swift moving narration of events is an ideal introduction to Jesus as a real person for young people.

A Sunday School teacher tried out a study of the book of Mark on a teen-age class. They were asked to read the

book through in one sitting before coming to the class. This they did, amazingly enough. During a half dozen sessions the book was outlined, events and ideas classified on a blackboard. At the end, to satisfy the teacher's curiosity, a test was given. The only important question asked from the teacher's point of view was, "Has this study been of value to you and, if so, how?" Every one of the eight girls answered in substance, although in different words, "For the first time in my life Jesus is real." For these few, the discovery that Jesus was a real person opened their minds to further consideration of the relationship between religious attitudes and everyday life and behavior. Interest in the Bible or Jesus might open up the possibility of exploring the spiritual ideas of other traditions than the Hebrew or Christian.

Many thinking adults are coming to the conclusion that the world cannot escape chaos unless man's spiritual development catches up with his technological progress. An adult adviser to a youth group can give no more valuable service than an endeavor to increase the spiritual stature of club members through those types of ritual, religious ceremony, and worship which are known to be acceptable to them.

THE PLACE OF SEX EDUCATION IN THE TEEN-AGE CLUB GROUP

Sex education is certainly a subject that too many parents shy away from. There is widespread controversy as to who should do the educating, where it should be done, and how. The young people themselves want it done. They care less about the where, although they have ideas on that too. The subject is bound to come up in any club group in which freedom of discussion exists. The

adult adviser must accept this as a certainty and be prepared to meet the question head-on when it arises.

Let's look at the subject from the teen-age point of view. It is the rare young person who will not agree that the ideal source of complete information is the family, but in the same breath most of them say, and wistfully, "My mother hedges, she won't come right out with things," or "My father says it's time enough for me to know about these things when I can support a wife."

Many teen-agers have already experienced a break-up in their own homes. The newspapers are full of divorce statistics. They don't want this to happen to them, so they want to know before they marry just what is involved in making a marriage work. Most of them know the bare physical facts of conception. What they want to know more about is the relative place sex should play in their lives. They want to know whether it's essentially good or bad. Hi-Y boys and girls in New York State, judging by bills presented and passed by their own Youth and Government "Albany Assembly," want sex education made compulsory in the New York high schools. One bill proposed that such a course be offered during their senior year. They want information on venereal disease. They want to know the psychological aspects of sex as well as the anatomical. Furthermore they want especially trained teachers who can help them understand the moral and social implications of sex in and out of marriage. In the 1947 "Albany Assembly" a bill was presented in one house and passed by a vote of 142-6 "To require public high schools in New York State to present a compulsory course in preparation for mariage and family living." Each vote represented at least fifteen other boys and girls who felt the same way. Representatives of teen-age groups know not

only what others in their groups are thinking but, perhaps more important, they know how they feel.

Helpful programs may be planned. The adviser may encourage the group to discuss their questions about sex as much as they like, with full freedom to say whatever is on their minds. In this way the whole subject usually narrows down to specific questions, which is of great help to the adviser if the group wishes a speaker on the subject.

If a speaker is requested, too much care cannot be taken in choosing one. An outstanding physician can make a good start. The adviser should make sure that the physician first of all likes young people and believes in their good intentions. He must believe that teen-agers have a right to an honest answer to any question, no matter how crudely put. He must believe that young people are capable of appreciating the spiritual values in this area of life. He should be able to bring some idealism to the presentation, without blinking at any of the physical facts. A poor choice of speaker on this subject can do more harm than good and raise more questions in youthful minds than he answers. This has happened, and every precaution should be taken to make reasonably sure it will not occur.

It might be possible to arrange a meeting for parents, with a good psychologist or psychiatrist as a speaker. The purpose of such a meeting would be to lay the whole question of teen-age worries about this subject before parents in order to aid them in helping their children in their own homes.

A very excellent moving picture[12] is now available. It shows the growth of a child from conception through birth. It has been greatly appreciated by all age groups

[12] "Human Reproduction" (2 reels, 21 minutes), Association Films, 35 West 45th Street, New York. Rental, $5.

from grammar-school age to adults. Club leaders feel, almost universally, that the showing of this picture, with as little or as much discussion afterwards as may be desired, does more than any other one thing to set the teen-ager's mind at rest on this very important aspect of life. It probably would not be wise to show it to a mixed group of boys and girls. They might have different kinds of questions and would feel a possible embarrassment in asking them. It probably would not be wise either to show it to boys or girls *and* parents, for the same reason. Much might be gained, however, by showing it to boys or girls and their parents separately. If both groups knew each had seen it, the ice might be broken for freer and more valuable discussion at home.

High school age boys and girls are thinking not only about sex in the physical sense but about the place it should have in life as a whole. Thinking of this kind leads logically into many other considerations of family life. For both boys and girls baby sitting is becoming almost a profession. This fact opens up a whole new area of possible club programs in the general field of family life.

Teen-agers do not always realize the responsibility involved in baby sitting. One teen-age girl gave up her job because the mother of an eighteen-months-old baby insisted she should wear no nail polish, should wash her hands on arrival at the home, should not kiss the baby, and should wear a clean white coverall over her street dress while caring for the baby one afternoon a week.

A nurse could be procured to help the boys and girls learn about baby care, what possible emergencies might arise, and what to do before help could get there. A kindergarten teacher might be procured as a speaker to help them learn how to play constructively with small children. Teen-age boys and girls look forward to being fathers and

mothers. Many of them genuinely like babies and small children. A real service could be given by helping them to understand what is involved in baby or child care and how to do a responsible job of baby sitting.

An understanding adviser will help a club group state their questions freely. He will also make every effort to help them find the kinds of answers that satisfy now and will not have to be radically modified in the future.

CITIZENSHIP TRAINING

To most teen-agers government is something they have to "take" in school. The law is a theoretical something, except when their jalopies or misbehavior brings them in direct contact with it. Citizenship is an adult worry.

More than twelve years ago Clement A. Duran, a Y.M.C.A. secretary in Albany, New York, decided to see what could be done to give young people some first-hand experience of how democracy works in government. The outcome was the first "Albany Assembly," which has grown into the Y.M.C.A. "Youth and Government" program, with many states providing model legislative experience for some of their young people.

Each year about four hundred representatives (boys and girls) from the Hi-Y Clubs of New York State spend a three-day week end in Albany, New York's State Capital. For about two months preceding the Assembly all the Hi-Y clubs are busy preparing bills for the consideration of the youth legislature. These bills must be in the same form as real bills submitted to a real legislature. The bills are first screened through local assemblies and then assigned to committees corresponding to the real legislative committees. They are further screened by a special

youth committee that combines similar bills. They choose about a hundred of them, giving consideration to debatability and intrinsic worth. They are assigned to the appropriate committees and divided between the Senate and the Assembly for debate.

Every representative and senator is given a printed booklet listing each bill together with the names of the sponsors, the names of representatives and senators with their chamber seat numbers, and the legislative committees with the names of those assigned to them.

All meetings are held in the Capitol building, the Senate chamber, the Assembly chamber, and the regular committee rooms. The presiding officers, the chaplain, bills clerk, and reading clerk are young people elected by the delegates to the Senate or the Assembly. The procedure—the opening session in each house; the debate on bills; decision by standing vote or by roll call, if demanded; the referring of bills back to committee for revision—corresponds in every detail to the procedure in the real legislature.

Each bill is first considered in committee, which has the responsibility of "voting it out," "revising it," or "killing it." Each committee has an adult adviser to help with parliamentary procedure. A real legislative member of the state committee sits in, ready to help them understand how such a committee functions or to give information about existing legislation concerning the bill.

Each bill is called by number and is read by the reading clerk of the Assembly or Senate. Its fate is decided by debate. The bills are taken seriously and the whole procedure has dignity. During the debate in either house there is no adult interference. Except for an adult parliamentarian on whom the presiding officer may call if unsure of the proper procedure, no adult is allowed to speak.

It is the young people's own legislature. They gain as real experience of their state legislature, short of actual legislation, as it is humanly possible to provide. The actual state representatives, through the years, have watched with interest what goes on. Some bills first introduced into this model legislature have found their way to the actual legislature and have, in substance, been passed. Only four hundred boys and girls can have the privilege of this experience because the Capitol chambers won't hold any more. For these fortunate few it is a valuable and much appreciated experience. As one boy put it on the way home, "Gee, I never could understand why it took the government so long to pass something, but now I understand that when everyone can have a say, it takes a long time. Anyhow, I know now that the government can't put anything over on us, if we take the trouble to find out what a bill is all about."

Thomas C. Desmond, a member of the New York State Senate, closes an article on "Youthful Model Legislatures" [13] with the statement, "If you watch these model legislators you become convinced that our democracy will be safe in the hands of today's youngsters. For they have the 'feel' of democratic government; they know its value and will safeguard it."

The senator is right with regard to those limited few who are privileged to experience their own state legislative proceedings. Since this is so, ways must be found for all organized youth groups to gain as much experience as possible of democratic procedures in government and in their own groups.

Every city, town, and village has a government. There is no reason why increasing numbers of boys and girls cannot have experience of real government right where they

[13] An article from *Liberty* condensed in the *Reader's Digest,* April, 1948.

live. The more young people who can have it, the greater the senators' assurance of democracy's safety will become. It took vision and courage to create the first Albany Assembly. As more and more adults become aware of the value of citizenship training for youth, new experiments are being conducted.

The Y.M.C.A. held a conference of boy governors in Washington in the spring of 1949. At this conference boys, who already had had experience in finding out how state legislatures function, had opportunity to see how the federal government functions. They attended sessions of both houses of Congress. They sat in on some Congressional committee meetings. They had opportunity to meet and to talk with some of the nation's senators and representatives. The legislators took seriously these young people's efforts to learn. They were ready to help them better understand how their national government works.

In Minnesota, the Women's Auxiliary of the American Legion helps girls to conduct a model state legislative session each year. In Pennsylvania, a large number of girls' clubs are experimenting with a "United Nations Assembly." The delegates each represent a country in the United Nations. In advance of the Assembly the delegate makes a detailed study of the nation she is to represent. This is the first experiment designed to help girls expand their understanding of citizenship to include world citizenship. Many communities with imaginative adults could help both boys and grls to gain this new vision of human responsibility.

The idea of citizenship training is growing. Whenever and wherever adults have vision and courage to suggest programs of this kind to young people, they are met by an eager, intelligent, and enthusiastic response. No community is so small that something cannot be done to give

young people experience of its government. Every adviser to every teen-age club can make a start toward citizenship training by practicing democracy in relation to the club group, and by helping the group to conduct all business in an orderly fashion through the use of simple parliamentary procedures. Without such procedure in a club group, one or several members can often be heard to say to a youngster expressing a minority opinion, "Aw—sit *down!*" It is the adviser's job to work so closely with the presiding officer that he or she will come to understand that each person has a right to be heard and will insist, as is the duty of a president, upon this right for each individual.

Another step in the right direction would be to give the young people representation in the government of the organization sponsoring the club and a place, with active participation, on any committees having to do with the interests of their groups. Still another would be the organization of a legislative youth council, with each group represented, when there are a number of groups sponsored by one organization. Encouragement in the formation of a community or intercommunity council is an additional step.

A child is characterized by utter irresponsibility, the mature adult by full personal and social responsibility. The teen-ager is between these two extremes, wanting responsibility, sometimes fearful of taking it, sometimes not knowing quite how to take it, and sometimes deprived of the opportunity to try.

It is the better part of wisdom to help young people realize, before they become voting citizens, that government is or can be the expression of the will of the people. The law is an expression of the people's responsibility toward the common life of all. It is not merely punitive.

The principles of good citizenship can apply to their school community and their club group life. In a limited degree it is a responsibility that teen-agers can learn before they become adults.

CHAPTER TWENTY-SIX

PROGRAM PLANNING HELPS AND THEIR USE

In a book of this kind it is not possible to suggest separate club meeting programs, even if it were desirable to do so. The importance to the group of freedom to initiate and carry through programs of their own choice rules out predetermined programs. To attempt to make such outlines and to advocate their use would be to defeat the purpose of the kind of club organization we have been talking about.

How a program might be started, how others might develop, have been indicated. Three important program subjects have been discussed in more detail. The balance of the book is devoted to a discussion of program planning helps and their use. Suggestions are made for social and physical activities and service projects that are known to be acceptable to the boys and girls. Any of them are possible in conjunction with a club's serious program meetings.

BOOKS

Books can be of greater value and less used than any other program helps. There are several reasons for this. Too few clubs have a quiet spot where the members can

browse among the books comfortably and at their leisure. The bookshelf itself is often drab looking and this dullness of appearance does not invite a teen-ager to spend a time with the books. The books themselves sometimes lack zest. Some are too long and complicated; others consist merely of lists of program subjects and offer little or no help on how to develop interesting meetings from them. Many books look so much like school textbooks that boys and girls shy away from them.

There are ways of overcoming these obstacles. Provide a small separate room for the club's use, with a few comfortable chairs, good reading lights, a table, and a bookshelf. If this is not possible, a cozy corner of a large room would be the next best thing.

The bookshelf itself needs to be gay. It could be brightly painted, or colored poster board cut in strips could be thumbtacked to the edge of the shelves. If the books are grouped under the five or six teen-age interest headings, those classifications, translated into their own language, could be lettered on the colored strips. The color and headings could be changed from time to time. Books with dull bindings can be made more attractive with gay paper covers.

A bulletin board near the bookshelf with some such heading as "What's New in Club Programs?" would call attention to books and new pamphlets, ideas, magazine articles, and news clippings about interesting things teen-agers are doing. Any teen-age boy could make a bulletin board, and perhaps put the club insignia on it. It should be gay in any event. A little imaginative luring can easily influence teen-agers to look for program helps—in print.

Building the Bookshelf. Books should be accumulated with great care. A careful check should be made from time

to time to see which books are actually being used. Those that are not should be withdrawn for a time. A good way to check the value of a book or pamphlet is to leave it casually on the library table. The teen-agers will pick it up, glance at it, read it, or habitually ignore it. An adviser having a home meeting with officers or committees can use this device to advantage. It is a method of introducing reading matter that works surprisingly well.

One director of a large number of clubs bought only those books or pamphlets which met this initial test. For example, there is a little booklet entitled *Calling All Teens.* It costs only ten or fifteen cents. This was left casually lying on the club office book table. Both boys and girls spotted it. Some picked it up, glanced at it, and put it down. Some sat and read it from cover to cover in a half hour and left with the comment, "That's good." Others asked to take it home. Eventually several club program chairmen asked if they could buy a copy. They thought it was good for several discussion meetings. It was actually so used. Another bright little book for girls called *Your Manners Are Showing* followed the same course.

It is important that all books on the shelf deal in one way or another with some phase of the teen-agers known interests or worries. Some should be simple, others more detailed but still readable. For instance, a boy who had worried the adviser because he was exceedingly shy and secretive picked up a pamphlet and asked to take it home. He did not indicate to the adviser which one it was. A few days later he returned it with the remark, "This helped a lot but have you something which goes into the subject a little deeper?" The book, *A Boy Grows Up,* was then given him. When this was returned he said, "Thanks a lot, I found what I was looking for." The adviser never

did find out exactly what the boy was looking for, but he became more friendly and the shyness disappeared. This experience illustrates the adviser's role of standing by with a spirit of readiness to help. It also illustrates the advantage of having reserve materials on hand.

The young people should feel free to ask to take books home. Some simple library system needs to be worked out to assure the book's return. An envelope cut to make a pocket could be pasted on the inside back cover, with an index card inserted carrying the title and author's name. The boys and girls could be trained to write their name on the card, drop it in a box provided for the purpose, and scratch off their name and replace the card when the book is returned. For some reason, they like the idea of being able to privately select a book and take it home without the adult knowing what it is. Surprisingly few books are lost with this simple system.

To sum up the suggestions and recommendations: An attractive teen-age bookshelf is close to a "must," and a reading room or nook is a great advantage in encouraging young people to use the bookshelf. A bulletin board near the bookshelf, calling attention to books or pamphlets of possible value in program planning, is a help. Some simple library system needs to be worked out that allows the boys and girls freedom to choose, take home, and return books. The contents of the bookshelf should be acquired gradually and with great care. Some effort needs to be made to measure the potential interest in and use of books before a purchase is made. The collection should be checked periodically, withdrawing for a time books that are not being used. Too many books or too many that have no value for teen-agers will discourage them from using the bookshelf.

PROGRAM MATERIALS FILE

A collection of ideas for club meetings, service projects, money raising schemes, and parties is as important to a club program chairman as books are. To be of the greatest help, the ideas need to be systematically classified and easily accessible. The establishment and maintenance of a program materials file is one way to assure club members of this kind of help. It can also serve to supplement the value of the bookshelf.

A simple wooden box with hinged cover, large enough to hold regular office filing folders, would serve as an appropriate receptacle. Any teen-age boy could make one. It could be gaily painted, perhaps with the club insignia on it or something to indicate it belonged to the club members for their use. At the start there should be at least five folders in it, one for each of the main divisions of teen-age interest. The headings on the folders could correspond to those on the bookshelf. Such a file should be kept near the bookshelf in order to encourage the use of both.

The contents for the folders can be collected gradually. Material which has outworn its usefulness should be removed from time to time. Such material should not be destroyed if club group membership is restricted to high-school boys and girls. With such a restriction in membership the turnover in any club is complete in four years. When this is the situation, the material will always be new and valuable to other groups provided any teen-agers have found it useful in the first place.

Clubs could be encouraged to place in the file a record of a particularly interesting meeting, stating how the subject was chosen and the results. A record of a service project that had worked out well would be appropriate for the file. In this way different clubs could help each other with

ideas. For example, one club group carried on a service project in conjunction with their business meetings. Each girl made one baby receiving blanket for the hospital each week. This was an idea none of the other clubs had thought of. Yet it was a useful project that other clubs might imitate if they knew about it.

Advisers could use the file by placing in the appropriate folders newspaper or magazine articles with useful ideas for club programs. For example, one newspaper carried a story of a Boston woman who set up a service for teen-agers wishing to correspond with teen-agers abroad. The idea had real appeal. She had to get a half-dozen volunteers to help sort out letters from foreign boys and girls wanting to know what America was like. Other volunteers were needed to distribute them to the American boys and girls. A story of this kind placed in the file under community and world service might lead some group to investigate and do something about it.

Sometimes an adviser observes unthinking or even rowdy behavior of high-school students on a bus or train. A report of the incident with the question "What effect does this have on public opinion about teen-agers?" would be suitable material to place in the file. A suggestion that a program could be worked out on "Standards of Public Behavior for Teen-Agers" is another way of filing this material.

It is impossible here to do more than to suggest the value of such a file. The continuing process of building it, with free access to it provided for club members and advisers, would yield the following advantages:

Teen-agers want what they want, when they want it. Sometimes boys and girls want ideas when it is utterly impossible for the adviser or suprevisor to talk with them. If they knew they had access to a lot of ideas, classified so as

to be easily accessible, they would quickly learn to consult the file and to depend upon themselves.

If they knew the file was their own, club groups would be eager to place a record of their successful meetings in it for the use of others. The adviser might run across a facetious note attached to something or find that one member was using it as an indirect way of conveying messages to a boy friend or a girl friend. This has been done and is often amusing. The adviser would have to decide what, if anything, should be done about it.

The main advantage of such a file is that all available program helps except books would be in one place. Many advisers to club groups keep such a file for their own use. The new suggestion here is not to abandon this practice but to set up a different one that would be accessible at all times to the club members themselves. Such a file, made available in conjunction with the bookshelf, increases the value of both.

SPEAKERS

Speakers are fine if *good* from the teen-age point of view. To be good, they must have some real points to make, and they must make them clearly and succinctly.

If at all possible, the adviser should have had opportunity to observe the reaction of a teen-age group to a recommended speaker before suggesting him or her to the club. A teen-age group is not too able or careful to conceal its boredom or lack of interest. Shuffling of feet, wriggling in their chairs, whisperings, passing of notes from one to another, the use of sign language with hands or nods, or lifting of eyebrows are all sure signs that a speaker has not captured their attention. The trouble may be either with the subject chosen or the speaker's manner. This the ob-

server would have to decide, but restlessness in any form indicates something is wrong.

One of the best speakers to teen-age groups makes only one point in any talk. This point always has appeal and challenge. He sprinkles in some humor drawn from experience with his own family. Each illustration or bit of humor is a nail driven into his main point. He rarely talks more than twenty minutes and always closes on a serious note. The boys and girls are on the edge of their chairs and the applause is genuine.

Speakers are a gamble, even if good, because the mood of a teen-age group when the meeting time arrives is unpredictable. An adviser can do some things before the meeting that will go a long way toward assuring its success. He can procure from the group and give to the speaker, several days in advance, as many specific questions as possible with which they would like the speaker to deal. He can set a definite time limit for the speaker, not to exceed a half-hour; fifteen or twenty minutes is better. The adviser should warn the speaker that there will be a question period, if the group has decided it wants one. With regard to a question period, it is well to be on guard against closing the meeting too abruptly, or assuming there are no questions because they are slow in coming. This part of the program is often eased by the distribution of slips of paper on which the club members may write their questions. These are then given to the speaker at the opening of the question period. Sometimes a young person has a real question but lacks courage to ask it, especially if it is quite personal. The adult leader should warn the speaker that the group requires frank answers with no hedging, or a straight-forward "I don't know."

Speakers often make the mistake of either speaking down to teen-agers or talking over their heads. Of the two,

the latter is the lesser mistake, because it sometimes provides unexpected stimulation. To illustrate, an instructor in adolescent psychology had been chosen to speak to a large group of boys and girls on the subject, "What It Means to Grow Up." He had a pleasant manner, which the audience liked. He assumed throughout his talk that the boys and girls knew more about themselves than they actually did. He used the term "maturity" over and over without defining it. There were plenty of questions. The answers, too, were over their heads because of the speaker's undefined concept of maturity. After the meeting was over, groups gathered together and two questions were repeatedly overheard. "What did he mean by maturity?" and "How do you know when you are mature?"

Both the speaker and the adviser felt that the meeting was not a real success, but they could not have been more wrong. The next week several clubs asked for more light on the subject of maturity and for some discussion material. This was a situation where the reserve materials on teen-age growth and personal problems came in handy. A simple summary based on psychological studies of the meaning of maturity had been mimeographed and was given to the inquiring group, as well as some pamphlets on the general subject of growing up. The result was that several groups had a series of discussions, making use of the additional information. They all came to the conclusion that they understood themselves better both as a result of the big meeting and their own group discussion.

This illustration has been given to indicate that sometimes unexpected and valuable results come from a meeting that, on the surface, could not be judged a real success. It also illustrates how important it is for an adviser to keep on the alert for teen-age side remarks and comments. If the two questions had not been overheard, the mimeo-

graphed summary of the meaning of maturity would not have been ready when groups asked for information the following week.

Speakers are as much of a "must" as books. To exercise care and judgment in choice of a speaker and to provide the speaker with an understanding of the group and their questions, well in advance of the meeting, is to insure a good meeting as far as it is humanly possible to do so.

Speakers on certain subjects will almost inevitably be needed during the life of any teen-age club group. A physician, psychologist, or psychiatrist would cover the subject of personality and physical growth including sex information. The choice of a speaker in this field requires more care than in any other. Such a speaker must be known to be objective, and willing to answer any question. He must understand that young people require an interpretation of the meaning of sex in their lives even more than physical facts. He must above all like young people and have confidence in them.

Representatives of the three major religious faiths are often called for, as well as representatives of various professions and different types of business careers. Speakers on hobbies, music, or art are often asked for. Girls often ask for hair stylists and speakers on the subject of how to dress well on a limited budget.

The list of kinds of speakers grows as the program progresses. A wise adviser makes notes during club meetings of questions raised or ideas expressed that could profitably be answered or expanded by a good speaker. A wise adviser also looks around for speakers on these questions or ideas and is ready to suggest one if and when the group is in the mood for that kind of meeting. It is always in order for an adviser to suggest to the program

chairman that the group have a speaker, provided he does not insist that they do so.

TRIPS

These are useful, interesting, and informative in themselves. They often serve as a means of initiating a program or a service project or they may contribute to a program or project already in progress.

An excellent project based on trips could be built around the slogan, "Know Your Town." Youthful eyes are sometimes opened very wide in discovering how some people have to live and the limited facilities some children have for play. Trips around a town often lead to the discovery of interesting historical facts that stimulate the desire to know how the town got started. This could lead into an evaluation of life in the town or city today, and from there into a discussion of what needs to be done to make things better. Visits can often be arranged to factories or to some session of the town or city government. These arouse interest in work and government.

Visits to churches of different faiths are valuable if the group is discussing personal religion. One group in a large city visited a fine Negro church. They were surprised at the size and quality of the youth choir. They were surprised, too, to see that there were Negroes who dressed well and had manners equal to or better than their own. Sometimes teen-agers are interested in knowing the significance of different types of church architecture.

A city or town may have a high accident record. Investigation of the placement of traffic lights has led to suggestions for changes or the initiation of a traffic safety campaign for children. A surprising number of teen-agers have a fear of death. A trip to a finely run funeral home has

been known to help some gain a better perspective and to lessen their fear.

Boat trips and trips to a park for a picnic serve several purposes. It's a form of a party where they can have fun. It often gives the adviser added insight regarding the individuals in the group in relationship to each other. A camping week end, if the funds of the group will allow it, often does more than a dozen meetings to weld the group together and to get questions out in the open.

The larger the city the greater the opportunity to use trips as part of a youth group program, but no village is so small that the principle of using trips in program planning cannot be applied.

GROUP DISCUSSIONS

A good discussion depends to a large extent upon the leader's skill. The old conception, which many still hold, is for the leader to practically make a speech covering all the possible points and then ask if there are any questions. The group under these circumstances is left with the feeling, "What is there to ask? He covered everything." To cover everything may be desirable sometimes but it is not a discussion.

The purpose of a discussion is to pool the best thinking of the group by having as many people as possible express their ideas. This is done in order to find the best answer or answers to a question or to decide on some kind of effective action. The discussion leader's role is not to contribute to the discussion but rather to balance over-talkative members and less talkative ones so as to get an expression of opinion from each one present, if possible, and to summarize from time to time the points that have been made. A blackboard for this purpose is of great value.

Although appropriate action usually is the main purpose of a discussion, it often cannot be taken because of lack of pertinent information. If the discussion leader has such information, it is appropriate for him or her to give it. If no one has the needed information, it is within the duties of the discussion leader to suggest that a committee be appointed to get the information for the following meeting. The group should have the power to decide whether or not such information seems essential to a wise decision.

It usually works out better if the adviser serves as discussion leader, at least the first time, except when the business or social matters of the club are under discussion. For some reason most club groups rebel at this. If they do, the adviser can then work with the club leader in advance of the meeting and help him to understand his role. Another way to help the group get the most out of their discussions is to hold a demonstration discussion with a good moderator and let them see how it is done. The more help given to the presiding officer and to the group in simple parliamentary procedures, the more orderly and valuable a discussion of any subject will be.

Discussions are bound to take place in any club group and they are one of the most valuable forms of meeting. They help the individual to express his ideas spontaneously before other people. Group action resulting from everyone having his say or a decision reached by majority consent and support after each has had a chance to speak is training for the young person in orderly democratic processes.

During a discussion the adviser can often spot those who need help and gain insight into the present stage of development of various individuals and the group as a whole. Discussions often give the adviser an inkling of

what kind of program materials are needed or will be needed soon.

PANEL DISCUSSIONS

The panel discussion has for the most part replaced the old method of debate. It has a distinct advantage in that there is no winner and, furthermore, there are few questions worth discussing that have only the yes or no answer required for decision in a debate.

The panel should represent as many different points of view as possible within the time limit set for the presentation of the subject. Each speaker prepares his point of view carefully in advance and is restricted to a definite number of minutes for presenting it. Some time can be allowed for the speakers to ask each other questions if their points of view need to be sharpened or further clarified. Time is also given for each speaker to summarize the points made in support of his point of view. The subject is then thrown open for questions from the floor. Since the object of a panel discussion is to inform rather than to decide upon a course of action, speakers from the floor should be restricted to questions only. Further discussion and action, if some is called for, should take place in smaller meetings at a later time. Any subject that can be clarified by information from many points of view is suitable for this type of discussion.

A number of groups of boys and girls planned a panel discussion around the subject, "Family Relationships." The panel was made up of fathers and mothers and teen-age boys and girls in equal numbers. The parents presented their points of view with regard to the attitudes and behavior of teen-agers that make easy relationships in the home difficult. The teen-agers presented their views

on the reasons for good and bad elements in family relationships. The audience was made up of parents and teen-agers. Questions to the panel came thick and fast from both age groups. All agreed the experiment was a real success and that a lot of groundwork had been laid for better understanding at home.

As in group discussion, the effectiveness of panel discussion depends largely upon the moderator. An excellent example of a good moderator has been set by Mr. George F. Denney, Jr. on the radio "Town Meeting of the Air."

It is important to have the committee in charge agree on the formulation of the rules governing the meeting. Decisions that need to be reached in advance of the meeting include the length of time allowed each speaker, the time allowed for the summary of points made, the over-all time allowed for the meeting, and whether or not questions from the floor are to be restricted, one to a person. All rules should be announced at the opening of the meeting. This avoids unpleasantness if, for example, a person who has asked a question is denied the privilege of a second one. When everyone understands the rules, the meeting runs more smoothly. The moderator is responsible for seeing that the rules are not violated.

MOCK RADIO PROGRAMS, QUESTIONNAIRES, TRUE-FALSE TESTS, OPINION POLLS, MULTIPLE CHOICE TESTS

Mock radio programs constitute another kind of informative discussion. With a mixture of humor and seriousness, these offer helpful information and fun. One imaginative adviser worked up a clever radio program called "Ask Mrs. Anthony," modeled on the Mr. Anthony radio program, commercials and all. The questions were real questions teen-agers had asked on the general subject

of etiquette. The answers were serious too, except for an occasional bit of flippancy that the teen-agers recognized for what it was. The questioners were seated on the platform with "Mrs. Anthony." The announcer called each one by a case number, and then "Mrs. Anthony" gave her advice. The advice had been worked out in a series of discussions held by the group. The "radio" show was for the benefit of other groups who had been working on quite different subjects.

Questionnaires, true-false tests, or opinion polls can be worked out by an adviser, with a little ingenuity, on almost any subject. Teen-agers love all types of tests. Good ones are almost sure to meet with the approval of the club program committee.

Multiple choice tests are another source of interesting programs. A test of this sort consists of a series of statements, with several choices listed under each. The boys or girls check their choices. Here are two statements taken from a rather long multiple choice test:

1. You are in a mixed group and a boy tells an off-color story that embarrasses the girls. You—
   a) laugh heartily
   b) "explain" the joke to the girls
   c) maintain a poker face
   d) start talking about something else.
2. A boy in trouble is put on probation. A teacher suggests that he would be helped by becoming a member of your club. You—
   a) ask her if she wants you to ruin your club
   b) visit the boy, explain your club standards, and ask him to join
   c) tell him, if he stays out of trouble for six months, he can join
   d) tell him you'd like to have him as a member but the club is full.

In preparing any type of test, the questions and possible choices must be *real* for the average teen-ager. An imaginative adviser can do a lot to help a group develop interesting, helpful, and sometimes truly creative programs by the use of these devices.

CHAPTER TWENTY-SEVEN

SOCIAL AND PHYSICAL ACTIVITIES

A WELL balanced teen-age club program includes group social and physical activities as well as mental activity. One of the chief values in a club program is to help the teen-ager realize he is a whole person. It is important that teen-agers carry over into their social activities and games the attitudes and standards of behavior they have evolved for themselves in their serious discussion meetings. It is important, therefore, that their serious meetings be supplemented by these other forms of activity. Up to this point the emphasis has been placed on the work part of program planning, chiefly because this is the area where both adviser and teen-ager need most help. Young people know most about the play side of life and need little help in planning a party. A quick survey of the things teen-agers like to do may give some suggestions to advisers of club groups.

SOCIAL ACTIVITIES

When a club is started, the adviser has a responsibility to make known to the group any restrictions on social or

physical activities due to the policy or beliefs of the sponsoring organization. It is also important that the adviser or a responsible adult substitute be present at any social or sports event because of possible sudden illness or accident. Besides, the presence of an adult places a healthy restraint on teen-age energy and imagination when out on a group party. Those parents who complain of raids on iceboxes or who find their young people have not shown proper respect for knickknacks or furniture are invariably the ones who go out and give the party the run of the house or apartment. When a bunch of teen-agers are together, their combined energy is usually more than a house, apartment, or club room can stand. The presence of an adult can act as a deterrent without becoming a symbol of a watchdog.

Among social activities, dancing probably stands at the head of a teen-age list. Teen-agers are ingenious at finding decorative themes and names for their dances. Good music and a good dancing floor are greatly appreciated. They are quite content to dance to records and are willing to change them themselves. They are usually grateful, however, to an adviser who will take on this job, and it is a pleasant way for an adviser to help. It offers opportunity for an informal word or two when couples come to ask for a particular record and it also gives the adviser a reason for being on hand. With regard to records, adults should not pick them out. Neither should they be finicky about allowing the teen-agers all the subdued light they want.

A group of seventeen or eighteen clubs were having a "big" dance with a band in a gym. They had worked, with first-class success, to change the gym over into a springtime bower. Card tables, each with a gay crepe-paper cover, were set up under the balconies, cabaret style. The adviser responsible for the dance had done all possible to

arrange lights to suit the teen-age committee. However, the director of all the clubs insisted on bright lights focused on the tables under the balconies where the boys and girls were to sit out or drink their cokes between dances. During the dance one of the boys asked if these lights could not be turned down a little. He was a fine boy, a real leader both in the club program and at school. On being told that the adviser had done her best and that the director was adamant concerning the lights, he said nothing for a minute. Then he blurted out, "I know what he's thinking. Why can't grown-up people trust us?"

The crux of the situation is that it is necessary to be discriminating with regard to what constitutes a temptation to these young people and what does not. Plenty of light, dulled down by soft colored crepe paper or cellophane to give an atmosphere of beauty, does not constitute a temptation. When young people feel they are trusted, they are less likely to betray that trust. It is important, however, to recognize that some teen-agers have trouble keeping their emotions in check and some like to see if they can hold a drink. Precaution should be taken against having any small rooms easily available and drinking should call for disciplinary action, preferably by the club itself. The club is usually more severe than an adviser would be.

If the dance is formal and the adviser in charge is a woman, the girls appreciate it when she looks pretty too. It is amazing how many will bring their boy friends to meet "our adviser." There are always a few, both boys and girls, who come to a dance "stag." These appreciate introductions by the adviser. For informal parties, the old-fashioned square dances are popular with many young people.

Holiday seasons provide occasion for all kinds of parties.

Sometimes a party consisting mostly of games is slow in getting started. The adviser can often help by suggesting an icebreaker game or setting up a conga line. It is even better to work in advance with the boy or girl chairman of the party to plan for some opening mixer games. Any number of good party books are available. The adviser to a group should have at least one of these in the reserve material.

Mother and daughter or father and son dinners, with some form of entertainment provided by the club members, are often enjoyed. Such affairs give the adviser a chance to meet parents, and the parents a chance to see the kinds of friends their boys and girls have in their club group. Almost any club has at least one member who can provide some form of music. Group singing is always enjoyed. Sometimes the members can work up a little skit built around some of the club's activities, or take-off on some familiar family situation provides fun for all. A tap dancing routine in costume is a possibility.

Another form of social activity is dramatics. Many simple and effective one-act plays are available, needing only easily improvised scenery or costuming. Care must be taken to pick one that does not require too much rehearsing. The teen-agers' first job is school and no phase of club program should interfere with school work.

Choral singing is still another possibility. A singing group is an asset, especially during the Christmas season when many groups like to go caroling Christmas Eve.

Hobbies of various sorts often provide a social outlet. Teen-agers, boys as well as girls, like bead work, shell jewelry, leathercraft, drawing, painting, or modeling in clay. Care should be taken in developing programs around these special interests because sometimes a few members become so absorbed in their hobbies that they tend to

turn the club into a special interest group. Other members, not attracted by the hobbies, are likely to lose their general interest in the club and drop out.

An ideal way to develop hobby or choral interests is to suggest a separate group with members drawn from a number of different clubs. This need not be a competing club, but simply an extra opportunity for those who enjoy doing these things.

PHYSICAL ACTIVITIES

Organized physical activities are dependent to a large extent upon the facilities made available by the sponsoring organization. A ping-pong table is usually within the range of possible equipment. Teen-agers love the game. Even those who do not play enjoy watching a tournament run off. Swimming, bowling, and hikes ending with a picnic are usually possible.

Bicycle trips are interesting, instructive, and not expensive if the available youth hostel system is utilized. Such trips of course would be limited to those who have bicycles. The same precaution needs to be taken here as in the case of the development of special interests. It is better to organize such trips for members from a number of different clubs than for a few from one club. When some members, but not all, take a bike trip or engage in any special activity, they become more intimately acquainted. This tends to break the solidarity of the group.

In all activities within a club group every precaution should be taken against the formation of cliques. Once started they are extremely difficult to break up. The group begins to deteriorate; those outside the clique begin to feel, "What's the use, nothing I say matters anyhow." Prevention of cliques strengthens the concept of democ-

racy that is one of the purposes of teen-age clubs. Team play in basketball, softball, or volley ball is usually possible either by using a school gym, or a community lot or playground, if the sponsoring organization doesn't have a gym of its own. A surprising number of teen-agers enjoy chess, and even checkers and rummy. If the club has its own recreation room, a number of sets of these games are a good investment.

Social and physical activities should always be carried on in such a way as to encourage the conception that a close bond exists between body, mind, and spirit and that the aim of life is a well-balanced development.

CHAPTER TWENTY-EIGHT

SERVICE PROJECTS

A SERVICE PROJECT is closely related to a program meeting or series of meetings. Ideally it should grow out of a program meeting, as a means of acting upon conclusions or convictions reached in a discussion of some subject. This is not always possible, because subjects chosen do not always lend themselves to the development of service to others.

A service project, as the name implies, should always have as its major emphasis service to or for someone or something other than the group members and their own welfare. What a teen-age group can do for others is limited by the free time factor, finances, and limited abilities. Possible service projects are also relative to the size of the community.

There are, however, some definite things that any club can do, such as helping in the annual Red Cross Drive, the March of Dimes, or the Community Chest. In addition, a teen-age group can give a party for children from an orphanage, make playthings for a children's hospital contagious ward, renovate toys for social service agencies' Christmas giving, collect usable clothing and shoes for Europe, sew simple things for a hospital (such as baby

receiving blankets, as one club did), collect magazines and books for veterans' hospitals, and contribute gifts of food or money at Christmas or Thanksgiving. Day nurseries are often glad to have teen-agers as helpers after school hours. Social agencies are usually glad to have them as helpers in after-school clubs for younger children.

There is evidence that many European boys and girls are eager to know more about life in America. This affords a real opportunity for teen-age boys and girls to teach others of their age about their own country, and to learn from others about their countries. Scrapbooks showing all kinds of teen-age activities could be made up by a club group and sent abroad. They could even go further and make picture books of their city or town, with descriptions of interesting things going on.

Ideas are sometimes gained from news stories. For example, one group found a project, which lasted a full year, from a news story in a local paper about a blind teen-age girl who was lonely. Two girls went to her home once a week. They read to her, taught her to play some games, told her about things going on. One evening they brought her to a club meeting. One of the visiting girls became so interested in Braille that she took a government sponsored course in making Braille and became quite adept at this work.

A club could sponsor a campaign in their school to improve courtesy, sportsmanship, and scholarship standards. They might work out a program to improve the school spirit or to point up the meaning of good school citizenship.

A boys' group in Detroit has a regular radio program through the courtesy of a local radio station. On the program the boys discuss teen-age attitudes or behavior or some problem common to high-school boys. Their

adviser serves as discussion leader. The program is designed to help other boys who do not have the same opportunity to discuss ideas with an interested and wise adult.

Several groups in Ohio have set up "Bicycle Courts." They decided to do this as a result of a campaign to cut down the number of bicycle accidents and to reduce thefts of bicycles. The courts of teen-agers work closely with the Police Department and statistical records are filed with the Bureau of Safety Traffic.

In the light of new statistics indicating that teen-age drivers constitute a real danger on the highways, many Hi-Y clubs across the country are campaigning for safety. They are conducting forums, making road maps for teen-agers with danger spots indicated, carrying on safety education campaigns for teen-agers, and holding community-wide contests on standards of good driving. Prizes are offered for the winning code.

Opportunities for service projects are not always apparent, but need to be ferreted out. What a group can do depends on the situation in their community. No one can say that a project that is valuable in one place will be equally valuable in another. It is important that whatever a group undertakes will meet a real need. If it does not, the service project is a sham. For a group to undertake a valueless project just to be able to say they are doing something is to build a false standard of service to others.

One project that is almost universal among teen-age club groups is furnishing a food basket at Thanksgiving or Christmas for a poor family. The best social service practice today discourages anyone from arriving at a poor family's door with food or anything else. Social agencies always have families in straitened circumstances on their lists. They make an effort to help the family keep their

self-respect while helping them to get back on their feet. They therefore prefer that gifts of money or food be made directly to the agency, which will then see that they reach the families who are in need.

Here is a real educational project for an adviser to a club group. It is not easy to get a teen-age group to forego the thrill of seeing their gifts appreciated or to grasp the fact that self-respect is an important asset in recovery, once one has been down and out. When groups have been persuaded to give their gifts through the agencies, they admit that in the long run they feel better satisfied inside. To give in this manner, with no show, is to learn the joy of selfless giving. It is one step in the direction of achieving that part of personal religion which is at the center of Jesus' teaching and example of service to others.

CHAPTER TWENTY-NINE

SUMMARY OF THE PRINCIPLES OF PROGRAM PLANNING FOR CLUB MEETINGS

"PLANNING" IS ACTUALLY not a very good word to use in relation to the teen-age club program because it implies a definiteness and concreteness that, in reality, does not exist. At least it does not exist in the sense that an adult can sit at home and work out a blueprint or an outline of what is to be done at one meeting or several.

The germ of any program, whether subject matter, social or physical activity, or a service project, *must originate within the group.* It can then be helped along and developed it its maximum constructiveness through resourceful leadership. *It cannot be given ready-made* with legitimate expectation that the groups or individuals will mature in attitudes or behavior.

The essence of the meaning of planning, as it has been used throughout this discussion, is to have firmly in mind the known broad divisions of teen-age interests; to become familiar with the kinds of specific questions that are known to arise within these larger divisions; to be prepared with enough information to get a group started

toward answering their own questions; to know where to find further helps in the form of books, pamphlets, speakers, slides, movies, etc.; to be familiar with the types of profitable discussion, to know how to conduct them, and to teach the young people how to do so; to be able to discriminate among the various possible helps in order to choose and to suggest the subject matter or the method that seems most appropriately valuable at any particular point; and to be aware of and to try to avoid negative attitudes that tend to curtail the freedom of the group.

We know that the teen-ager, if given more or less help and maximum freedom within the boundaries of necessary protective authority, will and can solve successfully his teen-age personal problems. He will then move on to assume responsibility for himself and will begin to sense his responsibility toward others. We, as advisers, must learn to discern the kind and the degree of help that is needed at each stage of the boy's or girl's development.

Give the group freedom in program planning. If they want to discuss boy and girl relationships, and are given freedom to do it, they'll come all the quicker to those things we would like to have them discuss. In other words, start in program building with the group exactly where its interests are. We cannot hold them back from growing and developing; we can only retard that growth by being too far ahead of them and trying to pull them after us. To do this is to be like the mother in a hurry to get home who pulls the little child along behind her by the hand. The child struggles to keep on his feet and all but falls, neither seeing nor understanding the reason for the hurry.

To plan is to foresee, on the basis of verified experience, what the young people will probably need and to *be prepared* to offer help in all its varied forms, even if they

never ask for it or need it. No matter how accurately we can know the kinds of thoughts and needs that will surely arise in the minds and hearts of teen-agers, we cannot organize the questions and answers, give them ready-made to young people, and expect them to grow.

Jesus was trying to help his disciples understand the meaning of leadership and to teach them to appreciate and have faith in the power of growth. He said that the corn does not appear full grown. It comes, first the blade, then the ears, and then the full corn in the ear.

To grow strong, the plant must be healthy and then properly nourished. The vast majority of teen-agers are healthy in mind and spirit. All our planning should be in the direction of making the maximum nourishment available. How much of the available nourishment teen-agers will profitably take is directly related to the kind of leadership we give.

CHAPTER THIRTY

CONCLUSION

THE CHOICE TODAY is between freedom for the individual who can and will develop voluntary restraints, given wise help and guidance in youth, and the suppression of that same individual by those who think they know best at all times. This choice is just as real whether we are dealing with a single child, a group of teen-agers, or the whole world.

The plea throughout this book has been for the recognition that teen-agers are people—people who need wise help and guidance in order to develop toward free and happy adulthood, with responsibility for themselves and toward others.

Experiences of organization, program planning, and leadership have been shared. We have learned that adults must have patience. They must have faith in the process of growth, with wisdom to nurture it and not try to force it. They must sometimes exercise authority during the teen-agers' process of learning. At the same time adult authority must be tempered by understanding and friendly guidance. It must be balanced with maximum freedom for the younger persons.

All that has been said involves the principle of resourceful and fearless adult waiting for signs of youthful readiness to receive that which mature experience can wisely offer. Amado Nervo, a Spanish priest thinking in a secluded Mexican monastery, expresses this idea in the following prose poem:

THE SIGN

Speak not to all of the beautiful and essential things:
Cast not thy pearls before swine.

Descend to the level of thy interlocutor in order not to humiliate him or confuse him.

Be thou frivolous with the frivolous . . . but now and then, as if without plan, as if without thinking of it, let fall into his cup on the foam of his frivolity the rosy petal of thy Dream.

If he note it not, gather it to thyself again and go thy way smiling always.
It is because for him the hour has not yet struck.

But if someone gathers up the petal, stealthily, and caresses it and breathes its soft perfume, make to him immediately a discreet sign of understanding.

Take him afterward aside: show him one or more of the marvelous flowers of thy garden: speak to him of the invisible Divinity that surrounds us, . . . and give him the word of the oath, the *Sesame! Open!* of the true liberty.[14]

[14] "The Sign," *Plenitude,* translated from the Spanish by William F. Rice (Los Angeles: J. R. Miller, 1928), p. 23.

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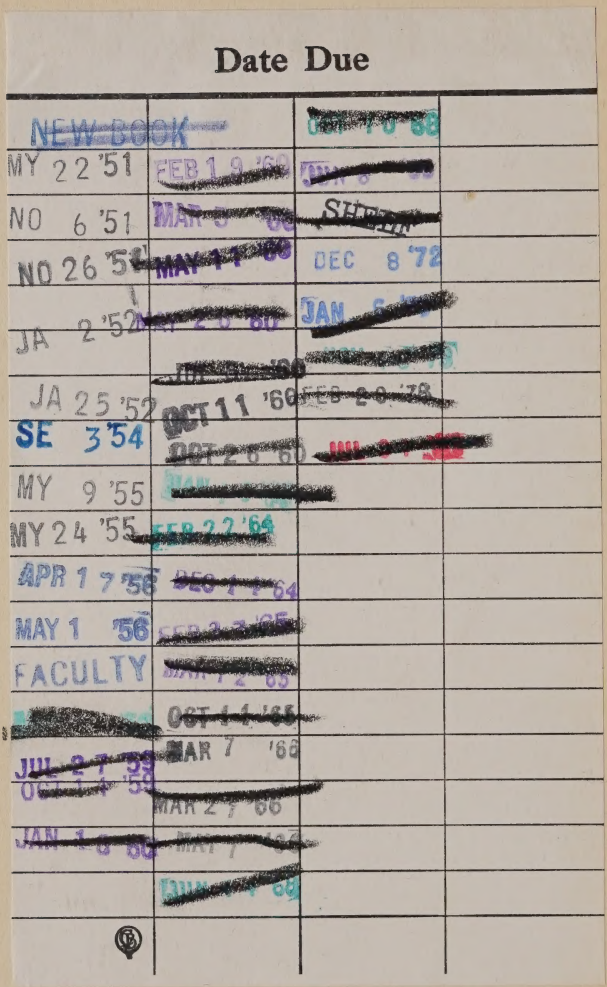
LIFE ADJUSTMENT BOOKLETS
Science Research Associates, Inc.
228 South Wabash Avenue
Chicago 4, Illinois 60¢ each.

Here is the list of booklets published to date. Each is up-to-date and attractive in format, dealing in a realistic manner with questions on the teen-age mind. These booklets furnish enough discussion subjects for a full club year.

Choosing Your Career; Dating Days; Discovering Your Real Interests; Enjoying Leisure Time; Getting Along With Others; Getting Job Experience; Growing Up Socially; How to be a Better Speaker; How to Get the Job; How to Live with Parents; How to Solve Your Problems; Looking Ahead to Marriage; Money and You; Should You go to College; Streamline Your Reading; Study Your Way Through School; Understanding Sex; Understanding Yourself; You and Your Health; You and Your Mental Abilities; Your Personality and Your Job; What Employers Want; What Good is High School; Why Stay in School.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